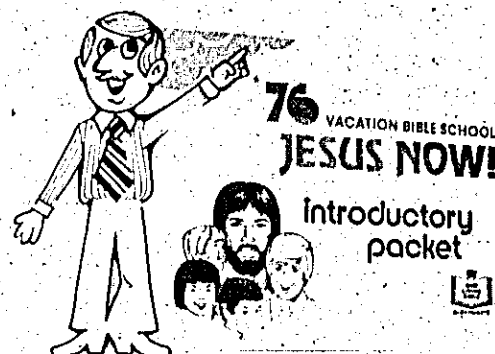


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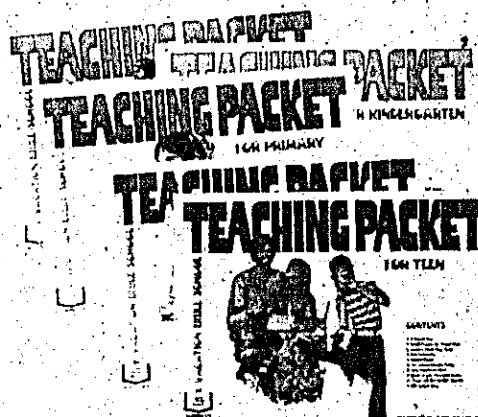
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inside...

BIFOCAL PREACHING
The Editor

TOWARD A THEOLOGY OF RESURRECTION
C. S. Cowles

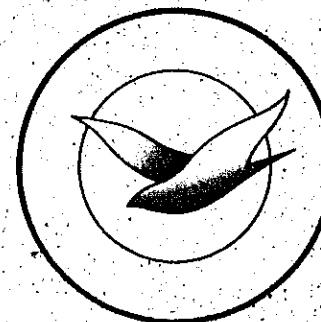
MAYBE I'VE BEEN SAYING IT WRONG
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MAY, 1976

VOLUME 51 NUMBER 5

CONTENTS

- | | | |
|----|---------------------------------------------------|--------------------|
| 1 | Bifocal Preaching | Editorial |
| 3 | Toward a Theology of Resurrection | C. S. Cowles |
| 7 | Maybe I've Been Saying It Wrong | Howard Culbertson |
| 8 | A Spiritual Life | Forrest W. Nash |
| 9 | Objective and Perspective in
the Minister (IV) | Lewis T. Corlett |
| 12 | Satan's Beatitudes | Ross W. Hayslin |
| 13 | Help Them Make That Move | Harold R. Crosser |
| 15 | He Worked Hard but Nobody Knew It! | Practical Points |
| 16 | A Prayer for Today | Lyle K. Pötter |
| 17 | How to Witness to Holiness | George E. Failing |
| 18 | Wesley's Words | Robert Emsley |
| 19 | A Real Person | Rayleen Dyke |
| 21 | How to Handle a Church Boss | Raymond C. Kratzer |
| 21 | A Young Mother's Prayer (poem) | Paul Sandberg |
| 22 | The Starting Point | C. Neil Strait |
| 23 | Gleanings from the Greek | Ralph Earle |
| 25 | Seeds for Sermons | Mendell Taylor |

DEPARTMENTS

Wesleyana, p. 17 □ Preacher's Wife, p. 19 □ Discovering Solutions, p. 21 □ In the Study, p. 22 □ Timely Outlines, p. 29 □ Bulletin Barrel, p. 30 □ Here and There Among Books, p. 31 □ Preachers' Exchange, p. 32 □ Among Ourselves, inside back cover

Published monthly for Aldersgate Publications Association by Beacon Hill Press of Kansas City, 2623 Troost Ave., Kansas City, Mo. 64109. Editorial office at 6401 The Paseo, Kansas City, Mo. 64131. Subscription price: \$3.00 a year. Second-class postage paid at Kansas City, Mo. Address all correspondence concerning subscriptions to your denominational publishing house. CHANGE OF ADDRESS: Send us your new address, including "ZIP" code, as well as the old address, and enclose a label from a recent copy. Authors should address all articles and correspondence to James McGraw, 1700 E. Meyer Blvd., Kansas City, Mo. 64131.

.....From the.....**EDITOR**

Bifocal Preaching



PREACHING SHOULD FOCUS on not one but two essential areas of interest—the World of God and the world of human needs. Bifocal preaching is at the same time Bible-centered and need-centered.

Although the title may suggest ideas of nearsighted clergymen and their optometrists, it has nothing to do with either. Bifocal preaching is a term coined by John T. Cleland in his book, *Preaching to Be Understood* (Abingdon Press, 1965). It concerns preaching which avoids the pitfalls of either extreme of "monofocality": biblical preaching which is not applicable to present-day human needs, or "contemporary" preaching which deals with all varieties of present-day problems but has precious little solid scriptural content.

Take, for example, a preacher of the first type. He is rooted and grounded in the Bible, and has saturated himself with its message and every shade of its meaning. He understands the rationale of higher and lower criticism. He knows Bible history, archeology, and topography like the back of his hand. He knows more about the sins of Sodom than the corruption in his own city. He is more at home in the Early Church than he is in his own parish.

His exegesis is faultless as he expounds "the word that Jeremiah the prophet spake unto Baruch the son of Neriah . . . in the fourth year of Jehoiakim, the son of Josiah king of Judah . . ." (Jer. 45:1). But he leaves his congregation wondering what Baruch, or Neriah, or Jehoiakim, or Josiah king of Judah have to do with their problems today. His messages are centered in the Bible, and that is good; but they do not apply to the lives of people in his congregation, and that is not good.

Let us face it. People are not waiting eagerly for the latest word about Neriah or Baruch, and they are not desperately anxious to find out what happened to the Amalekites. Not unless these events and names can be applied to life as they are living it today.

At the other extreme is the preacher who deals with real problems in our world. He is sensitive to the needs of his people. He is acutely

May, 1976

1

conscious of every type of social sickness, all the varieties of emotional anxieties, and just about every basic issue in today's world. He is Relevant with a capital R. But he is weak in biblical content, and fails to show his listeners what the Word of God has to say about all this. He is so immersed in the present scene that he has become isolated from the message of the Bible. What he preaches on Sunday seems to depend upon what he gets excited about during the week.

With some exaggeration to draw the lines more clearly, here are two types of preachers whose ministry is characterized by monofocality. One is Bible-centered, but living in the long ago and faraway. The other is need-centered, but living life apart from the biblical basis of truth.

Each is correct up to a point. But each misses the need for bifocality in preaching. The Word of God and the world of men—both are important in the communication of the gospel.

We need not sacrifice one of these two essential elements for the sake of emphasizing the other. The most powerful combination possible is the fusion of solid, sound, biblical truth with a clear application to problems and needs of people today. This is bifocal preaching at its redemptive best, and it is needed now more than ever.

Jesus gives us an example of this approach. Again and again He said, "It is written," and "ye have heard," as He placed the focus upon the Old Testament Scriptures. But He applied the truth to the man who was robbed and beaten, ignored by those who preferred not to get involved, and helped by someone who cared enough to get down in the ditch with him in his time of need.

Jesus was not content with vague abstractions about the Heavenly Father's care, but rather He made it come alive in terms of a sparrow's protection and a lily's blossom.

The apostles also were bifocal in their care of souls. They did not stop with emphasis upon the *message* alone, but went further to show how it applied to *life*. Paul, for example, proclaimed the Good News to the Corinthian Christians as it applied to lawsuits, marriage problems, disturbances at the Lord's Supper, immorality, food offered to idols, and many other practical matters in community life.

G. Campbell Morgan often said that if a problem exists, the Bible has something to say about it. One need ignore neither the problem nor the Bible. The focus is on both.

So has it been throughout the history of Christ's Church. Luther took his stand. Knox was respected and feared "more than the armies of England." Wesley spoke out firmly and fearlessly against slavery and oppression, and studied medicine so that he could offer simple remedies to the poor in London who could not afford a doctor. Bresee walked out "under the stars" rather than to surrender his magnificent dream of "keeping the glory down."

John saw the secret and said it well: "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

Today's bifocal preacher presents that Word as it applies to us, how we live and where we hurt. In preaching such as this, the Word indeed becomes "flesh," and once again *dwells among us*, full of grace and truth.



CONTEMPORARY THEOLOGICAL ISSUES

C. S. COWLES, Professor, Northwest Nazarene College

Toward a Theology of Resurrection

IF CHRIST HAS NOT been raised, your faith is futile and you are still in your sins. . . . But in fact Christ has been raised from the dead" (1 Cor. 15:17, 20, RSV).¹

Alexander Solzhenitsyn has observed that "the cells of the heart which nature built for joy die through disuse. That small place in the breast which is faith's cramped quarters remains untenanted for years and decades."²

In regard to the bodily resurrection of Jesus Christ from the dead, our problem is neither theological disclaimer nor credal disbelief, but rather decay through disuse. We would happily surrender ecclesiastical position and even life itself in defence of the revealed truth that "Jesus Christ died for our sins, and that He truly arose from the dead and took again His body, together with all things appertaining to the perfection of man's nature."³

Having settled that issue, we then pass on to a theological stance and ministerial style which largely leaves the Resurrection-event behind. Con-

sequently, "the cells of the heart which God built for joy over the resurrection of Jesus Christ," to paraphrase Solzhenitsyn, "die through disuse." And that is not only tragic in a practical pastoral sense, but it is ultimately devastating theologically as well.

In recent months I have been reading the New Testament through new eyes—resurrected eyes, if you please. I have the growing conviction that the bodily resurrection of Jesus Christ on the third day after his crucifixion is not just one truth among many; it is *the truth* around which everything else in redemptive revelation gathers. It is that clear point where eternity intersects time, where the dead-end street of death becomes the doorway to life, and where all of the incredible faith-claims of salvation history find their credence.

The resurrection of Jesus from the dead is the fulcrum upon which hinges the whole of written revelation. Destroy that, says Paul, and the whole fabric of our faith comes apart (1 Cor. 15:14, 17). The Resurrection-event is not one happening among many—like beads strung together on a string—but it is the string itself! Break it and nothing else in the record makes much sense. To put it another way, the Resurrection-event

1. All scripture references are from the *Revised Standard Version* of the Bible, copyrighted 1946 and 1952.

2. Alexander Solzhenitsyn, *Cancer Ward* (New York: Farrar, Straus and Giroux, 1974), p. 263.

3. *Manual, Church of the Nazarene*, 1972, p. 28.

is the axial point on the whole system of evangelical Christian theology. Let us explore this concept briefly in several of the key theological areas.

The Resurrection-event is the axial point in Christology. Because "this Jesus God raised up, and of that we are all witnesses," he is believable as "Lord and Christ" (Acts 2:32, 36). Jesus can be understood in the full measure of His divine humanity only as He is viewed through the prism of the empty tomb.

Looking backward through the open sepulcher, we see the Cross not as the tragic insanity of man's vile nature, but as the triumphant demonstration of God's suffering love. Apart from the Resurrection, there is little to distinguish Christ's death from that of numerous other religious luminaries. But because He rose again from the dead, we can look upon the Cross for an eternity and not exhaust its riches.

*In the cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of sacred story
Gathers round its head sublime.*

In the light of the Resurrection, not only the Cross, but the whole course of Jesus' words and deeds take on a different character. Miracle stories abound both within and without the Scriptures. But because Jesus rose again, His miracles become pledge and prophecy of the irruption of the kingdom of God among men. Few of Jesus' recorded words are without rabbinical or Old Testament precedent. But because God put His stamp and seal upon His beloved Son by the Resurrection from the dead, His words attain the status of the Word. "The Word became flesh and dwelt among us" (John 1:14).

It is difficult to imagine how someone could stumble over the Virgin Birth or the preexistence of the Son if, in deed and in fact, God raised Jesus from the grave.

Looking through the empty tomb forward, the Ascension, the outpouring of the Holy Spirit, the Parousia, and the eschaton become entirely logical movements in the exaltation of the Son. The revelation of Christ alive that came to John on the isle of Patmos is no mere vision of religious ecstasy on the part of a Christian mystic—it is a triumph confession of certitude, a declaration of faith because of the Resurrection-event: "Fear not, I am the first and the last, and the living one; I died, and behold I am alive forevermore, and I have the keys of Death and Hades" (Rev. 1:17-18).

Nowhere is Christology more tightly keyed to the resurrection than in Paul's opening words to the Romans: "the gospel concerning his Son . . . designated Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord" (Rom. 1:3-4).

The Resurrection-event is the axial point in pneumatology. The dispensation of the Spirit waits upon the Resurrection-event. "Yet a little while, and the world will see me no more, but you will see me; because I live, you will live also" (John 14:19). "It is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you" (16:7). "Thus it is written, that the Christ should suffer and on the third day rise from the dead . . . You are witnesses of these things. And behold, I send the promise of my Father upon you" (Luke 24:46-49). First the Resurrection-event, then the outpouring of the Holy Spirit.

Of what did those Spirit-baptized men speak on the Day of Pentecost? The ecstasy of the Spirit? Glossolalia? Entire sanctification? No! They spoke of Jesus crucified and risen! The sign *par excellence* of the Spirit on the Day of Pentecost and through-

out the Book of Acts is that of tongues loosed to glorify Jesus, crucified, raised by the power of God, and exalted as Lord and Christ. When men are filled with the Spirit, they declare Christ alive by the Resurrection from the dead.

The dispensation of the Holy Spirit is preceded by the Resurrection-event, and followed by Resurrection-proclamation. Or to put it another way, the dispensation of the Spirit is the second movement in the exaltation of the Son, with the Resurrection-event being the first (Karl Barth). To see this indivisible unity between Christ alive and the Holy Spirit helps us check that inevitable tendency to divide the Godhead in our zeal to promote a second work of grace. Too often we leave the impression that believing on Jesus is the first step to salvation, while being filled with the Spirit is the second and deeper experience—full salvation. The implication is that the Spirit is greater than the Son, and he who is filled with the Spirit is somehow superior to the one who is only filled with Jesus.

There are not two classes of Christians—sons and super-sons. To be filled with the Holy Spirit is to be filled with Jesus. The Spirit exalts the Son. The Son sends the Spirit. And the indissoluble, historical link which binds them together is the Resurrection-event. Divisions in the work of salvation within man's heart proceed entirely from man's side and not God's. To see the dispensation of the Holy Spirit within the context of God's exaltation of the Son discourages our tendency to impute differing status and rank between the Spirit and the Son.

The Resurrection-event is the axial point in eschatology. The Parousia and all of the apocalyptic events surround it do not represent a new dispensation or a new work of God

Lurking over a mysterious near horizon. Neither is it a fear-inspiring, spine-tingling, awe-producing cosmic phenomenon revealed only to the prophecy seers expert in interpreting signs and symbols. Rather the Parousia is the glorious third and final movement in the exaltation of the Son in which all believers will participate with great joy. "For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep" (1 Thess. 4:14). "By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time" (1 Pet. 1:3-5).

He who is coming has already come. And I know He is coming because He is risen and is alive, not only in the heavens above, but in my heart by the Holy Spirit. The sign *par excellence* of the Parousia is neither the state of world affairs nor what the Jews and Arabs may be doing; it is the Resurrection-event on the third day! We look not to the Mideast, but to Calvary glorified in the empty tomb for our hope and certitude as we journey on this "late great planet earth" toward the eschaton. And because Jesus is Lord now, today, this very moment, we journey not with frenetic hand wringing and anxious speculating, but in joy and relaxed confidence in the power of God.

The Resurrection-event is the axial point in soteriology. "If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved" (Rom. 10:9). It is of more than passing interest to note that this earliest creed of the Christian Church

keys in not upon a certain understanding of Christ's atoning death on the Cross, but upon the conviction that God raised Him from the dead.

The Resurrection-event is the axial point in entire sanctification. "As Christ was raised from the dead by the glory of the Father, we too might walk in the newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin" (Rom. 6:4-6). Freedom from sin is linked directly to our identification with and participation in Christ's death and resurrection. It is through the crucifixion of Calvary and the new resurrected life beyond death, to self that we enter into glorious freedom from sin and the liberty of the sons of God. "The life I now live I live by the faith of the Son of God" (Gal. 2:20).

The Resurrection-event is the axial point in pastoral theology. I was stopped in my tracks right at the door as a scream came from the hospital room. I waited. Soon a doctor came out, then a nurse, followed by a large, red-eyed man I took to be the woman's husband. I had been asked

to visit her prior to exploratory surgery. But the surgery was unnecessary. The doctor had just informed her that the cancer had already spread too far, and that there was no hope.

I shall never forget her wild eyes and iron grip as she grasped my hand while I shared with her the good news of Jesus' resurrection from the dead. Forty-five years old and she had never heard it before—at least never heard it in a way to penetrate her understanding. She believed. I watched an incredible and marked transformation come over her. From utter, desperate panic to the peace of God in 30 minutes! A few days later I served her her very first Communion. It proved to be her last. She died in the certitude of faith and evidencing a triumph of grace fit for a lifelong saint—all because of hearing and believing that God did not abandon His Son in the grave, but raised Him up!

When all human hands have done their best, and all human voices have fallen silent, we can declare the only word that has any meaning or validity whatsoever, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live" (John 11:25).

—Maranatha!

Jesus was completely free. He lived in an occupied land. He dwelt under the shadow of soldiers. His words were monitored. His actions watched. But He was free. He was free because He could do everything He wanted to do.

Jesus came to free us. A man freed by Jesus can do anything he wants to do. He is free to say NO. He is free to please God. He is free to be honest, to enjoy life, to be himself, to be unafraid of anything or anyone.

He is free to have things and not let things have him, free to use things but not be used by them, free to develop habits which can be controlled and not habits which control him.

A child is born free. As he grows, he sells his freedom. An adult without Jesus is a slave—a slave to fears, to things, to habits. With Jesus, he is free.

—Selected

Obedience is more closely related to "surrender" than it is to "acceptance"

Maybe I've Been Saying It Wrong

By Howard Culbertson*

THERE WAS A SMALL Baptist church just across the dusty high school stadium parking lot from my church's facilities. This congregation had three or four young men planning to be pastors or evangelists. As they talked to me of their calls to the ministry, they would use the phrase, "I surrendered to preach."

Those were strange words to me. I grew up in the Church of the Nazarene. There our standard terminology was "accepted a call to preach" or even an occasional "answered the call." I'd heard scores of others use the term "accepted," and I said it often myself. I didn't know there was any other way to express the affirmative response to God's call until I ran into these Baptists.

So I marked this "surrender" bit down as a Baptist idiosyncrasy. Besides, I told myself smugly, their pastor didn't even have any college training. His English was atrocious. And to top it all off, most of his people thought a seminary was where you buried people. So it was no wonder his congregation strayed in their theological jargon concerning the call.

Still, "I surrendered to the call to preach" kept ringing in my ears. Those Baptist boys said it with conviction and meaning. They really had surrendered to God's call.

*Pastor, Church of the Nazarene, Florence, Italy

I'm beginning to think their term was more correct than mine.

You see there've been some other "acceptances" and some other "surrenders" in my life. I remember clearly the last time I "accepted" something. A couple of weeks ago a new bedroom dresser came for our missionary home. It arrived with the veneer chipped on one side. But with a sigh of resignation, I "accepted" it anyway. It was also with a sigh of resignation that I "accepted" the fact I'd never be the towering basketball hero I'd dreamed of being (I'm still only five feet seven). Then, over the past few years I have "accepted" writing assignments from several editors. And some of my free-lance writing has been "accepted" by editors.

In all of these cases, the action to accept was purely optional. I didn't even have to accept the fact of my smallness; I could have gone on believing I'd someday grow to seven feet. In none of these situations was it a "do or die" question. There weren't even any penalties for nonacceptance. An offer or fact was tendered—but it could have been rejected with no recriminations.

Now is this what I'm trying to say when I talk about God's call and my response? I think not. For in my life, God's call to preach was not an offer; it was a command. He did not list several options for my life and allow me to pick the most desirable one.

When a command is given, you either obey or disobey. Those are the possible responses. And it seems to me that obedience is more closely related to "surrender" than to "acceptance."

There have been some "surrenders" in my life. The first one I remember came in the fifth grade. I was about to be pulverized into dust by the playground bully towering over me, and I surrendered. The most important surrender in my life came when I yielded control of myself to the Holy Spirit. In both of these cases I surrendered my will to that of a superior power. That's not a bad description of my response to God's call to preach.

The Bible itself records a few of God's calls and men's responses. One of the most famous struggles was that of Jonah—a man called to preach one sermon. His was certainly more of a surrender than an acceptance. Then

there was unwilling Moses who had a whole list of excuses for not fulfilling God's leadership role. But he finally surrendered and obeyed.

Don't forget the fishermen, Peter, James, and John, and the businessman Matthew. When Jesus called them they left all. That was a "surrender," wasn't it?

To my ears, "accepting" or "answering" even has faint echoes of that carnal pride we holiness preachers inveigh against. It's quite possible to say, "All right, I accept," with a condescending air.

Surrender? Perhaps it does imply more of a struggle than does take place in some fellows' lives. But the word does clearly emphasize the urgency, definiteness, and completeness of God's claim of my life.

Surrender? I think maybe it is the proper term.

A Spiritual Life

The mark of our education is the ability to bring knowledge to a situation which resolves in an adequate answer and solution. Likewise, the mark of a spiritual life is seen in one's adequate response to a moral problem which in turn demands an attitude and an answer. The world is giving half-baked answers to vital spiritual issues. You see, the world seeks to solve its moral problems, the resolution of which is beyond the human scope. This is the reason for Calvary. This is the reason for redeeming grace.

God answers the unanswerable through His Son, Jesus Christ. From everyone who faces a moral choice comes either the voice of the indwelling Christ or the voice of human wisdom. There is no doubt about the Apostle Paul's position when he said, "I can do all things through Christ which strengtheneth me."

And Moses of old chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt" (the treasures of this world).

There need be no doubt about any student who goes out into life.

—Forrest W. Nash

Objective and Perspective in the Minister

Part IV

THE CONCEPT OF PERSPECTIVE in the ministry includes positive directives as well as guidelines for eliminating that which would in any manner mar the total harmony of the picture or by any means weaken the focal point of emphasis. The admonition Paul gave to Titus (2:10) in teaching the Church how to live a Christian life is uniquely interesting and challenging: "Exhort slaves to adorn the doctrine of God in all things." If he would advise the slaves to do this, and the implication is that they could do it, what a challenge to Christians of a more favorable social level to accept and carry out this admonition.

The key word "adorn" is a pleasant word, a verb of action. It means to beautify, add luster to, and to bring honor to. The object of the verb adorn is "the doctrine of God," a short but broad inclusive statement that brings all of divinely revealed truth into consideration: Christ's message and ministry, His death and resurrection,

the wonderful plan of salvation, and the work of the Holy Spirit in applying these to human experience. This really is an alarming and astounding idea—that the child of God may, by his words, attitudes, emotions, actions, and reactions, beautify and add luster to what God has said and done. It also implies that frail man can make doctrine dynamic, living, useful, and attractive.

To be able to "adorn the doctrine of God" implies a full acceptance of all that is related to the doctrine: of a total continuing commitment to God and a definite sense of taking a calculated risk on all included in the doctrine. The words indicate that the slaves knew somewhat of the doctrine, for a person could not do something beneficial to what he did not know. It is a challenge to the minister not only to be acquainted with the truth but also to know it so thoroughly he can interpret it practically to the people. In the previous article I pointed out that the Spirit enabled Paul to revise his theology to harmonize with the person and work of Christ. He is likewise anxious to guide the young minister, at some time in his life—the earlier the better—in formulating a statement of doctrine that he can call his own. But in doing so, he should consider a statement I heard the Episcopal bishop of Idaho give in a talk in Northwest Nazarene College chapel. He said,



by
Lewis T. Corlett

President Emeritus
Nazarene
Theological Seminary

"A fact never becomes a personal truth until the individual properly relates this fact to God." This is fundamental. The words of the Bible, the historic creeds, the doctrinal statement of the *Manual* of your own church do not become controlling truths to a person until he properly relates them to God.

But can this be done? There must be some knowledge of revealed truth. Read the Bible through often enough until there is an awareness of the harmony of the whole of it. Have some acquaintance of historic creeds, especially the Apostles' Creed. Then take time to meditate and recall how these truths have operated in or affected your personal life. Also, it may help to observe the manner in which they are manifested in the lives of others. Most of all, keep an openness of mind and heart to the Holy Spirit, so that He may enable you to relate these constructively to God and His purpose for your life. Then the Bible, the doctrines of the historic creeds, and the doctrinal statements of your own church will begin to come alive and you will get a deeper appreciation of their contents and what they mean to you in personal experience. Through this you will be able to bring a beauty, a glory, and a power of truth that will enrich your message and ministry as you lead the believers into richer experiences in Christ.

God cannot force a person to do this, but He invites you to discipline your total self so that you will "adorn the doctrine of God in all things" and make your ministry to the people constructive and redemptive. This process is never completed, but should be a continuous activity as the Spirit of God gives fresh and dynamic illuminations of truth. As the minister endeavors to adorn the doctrine of God in this manner, he will become aware of a sense of wholesomeness in his character and

life. Wholesomeness also adorns holiness and helps to make it attractive.

As I have kept this formation of a personal creed in contemplation, I have discovered that God does not always operate in the same manner in guiding persons to do their best. In the matters of His resources and man's motivation, He deals directly with the ideals and motives; yet in other areas He seems to do it indirectly, prompting the individual to take the initiative for improvement, and then guiding him as he endeavors to discipline and refine himself. I am referring to what I have termed the reactionary areas of character—temperament, attitudes, moods—and what Allport calls personal style.

When God created man in the Garden of Eden these areas worked in harmony with man's motive life and with God's plan and purpose, but they became disorganized as the result of Adam's sin, and will remain somewhat in that condition until the time God calls His child home. If any order and harmony are brought to work in and through them, it will be because the child of God faces reality, recognizes the need, and decides to depend upon the Holy Spirit for power and guidance. The Spirit will aid by giving the individual the wisdom and the power to refine and discipline these areas until they become increasingly constructive and redemptive.

Holiness preaching of 50 years ago, and even later, often implied that if a person was explosive in temperament before he was sanctified, he would be passive and mild afterwards. Many were in bondage over this because it did not work in that manner in their lives. Another idea often left with the people was that the sanctified person would be in the same mood all the time. The statement was made, "I feel just as good when I don't feel good, as I do when I do feel good."

That sounds nice, but the fact is very evident that a person, regardless of how saintly he may be or how long he has been a Christian, will be subject to variable moods. Some are more intense in reactions to moods than others. Moods can be disciplines in spite of their variability. The child of God can discipline his reactions, especially of low moods, so that he can gradually improve in being constructive and redemptive in his personal life and in his service for God. But each person must take the initiative before God can give the power necessary to control his moods.

Extreme nervousness was placed somewhat in the same category. In the early days of the holiness movement not much distinction was made between carnal and nervous reactions—some made them synonymous. Many good persons came into bondage and condemnation for their feelings and reactions. Through my personal sicknesses in the period from 1918 to 1925, I was brought to realize that there is a distinction, but was not able to understand how God operated in such circumstances. In 1938, during a revival at Bethany, Okla., the Holy Spirit gave me a message of explanation of nervous reactions in the sanctified life, and I was able to bring hope and relief to many.

Today is a time of great emotional exhaustion, nervous frustration, and mental illness. To properly adorn the doctrine of God, the minister must, first of all, find through the help of the Holy Spirit and other good aids, the ability to be steady and stable emotionally, for emotional "blow-ups" or "blowouts" do not adorn the doctrine of God. Also, to be able to be a comfort to people suffering emotional problems, the minister must not only be emotionally stable himself, but also he must learn how to instruct, lead, and assist people in finding proper medical assistance and

how to depend upon the Holy Spirit for wisdom and power to overcome or improve their attitudes and actions.

To assist each person to discipline and improve himself in developing a constructive perspective in character and service, it may be helpful to consider certain principles the Apostle Paul followed in "adorning the doctrine of God."

1. Obedience to the vision God gave him.

In addressing King Agrippa, Paul told of his conversion and the heavenly vision on the road to Damascus and said, "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision" (Acts 26:19), and he told of how the vision had changed his life.

2. Positive affirmation of Christ's work for him and his definite reaction. "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh, I live by faith in the Son of God, who loved me and gave himself for me; I do not nullify the grace of God, for if justification were through the law, then Christ died to no purpose" (Gal. 2:20-21, RSV).

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me; and I unto the world" (Gal. 6:14). "... that with full courage now as always Christ will be honored in my body, whether by life or by death. For to me to live is Christ, and to die is gain" (Phil. 1:20-21, RSV).

3. Determination to make progress and to do constructive work for God. "My brothers, I do not consider myself to have fully grasped it even now. But I do concentrate on this; I leave the past behind and with hands outstretched to whatever lies ahead I go straight for the goal—my reward the honor of my high calling by God

in Christ Jesus" (Phil. 3:13-14, Phillips).² "For I have learned, in whatever state I am, to be content" (Phil. 4:11, RSV).

"I can do all things in Him who strengthens me" (Phil. 4:13, RSV). Do you feel the optimistic tone of victory Paul had in making these statements?

4. Proper discipline of body.

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:20). "But I keep under [discipline] my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27).

5. Balanced mental control.

"For though we live in the world we are not carrying on a worldly war, for the weapons of our warfare are not worldly, but have divine power to destroy strongholds. We destroy arguments and every proud obstacle to the knowledge of God and take every thought captive to obey Christ" (2 Cor. 10:3-5, RSV).

6. Continual recognition and assurance of divine resources.

"For God has not given us the spirit of fear, but of power and of love, and of a sound mind [self-discipline]" (2 Tim. 1:7).

7. Enthusiastic evaluation of inspired scriptures.

"All scripture is inspired by God, and is useful for teaching the faith and correcting error, for resetting the direction of a man's life and training him in good living. The scriptures are the comprehensive equipment of the man of God and fit him fully for all branches of his work" (2 Tim. 3:16, Phillips).

8. A philosophy for effective preaching.

"For your own part, what you say must be in keeping with wholesome doctrine" (Titus 2:1, NEB).

The concluding article will include some personal conclusions which have been helpful to me.

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SATAN'S BEATITUDES

If Satan were to develop some beatitudes, they might be something like this:

Blessed are the folk who are too weary with week-time fatigue to be in Church on Sunday morning; for they are excellent workers in my behalf.

Blessed are those in the congregation who are bored with the minister's mistakes and mannerism; for they shall receive no good from the sermon.

Blessed are those church members who feel that their church is not friendly; for they are very important to me.

Blessed are those members who do not make it out to the Sunday evening service; for they cause the world to say, "The church is failing."

Blessed are those who take offense easily; for they quickly get angry and quit.

Blessed are those who do not give to God's work freely; for they are my helpers.

Blessed is he who says that he loves God and at the same time hates one of his fellowmen, for he shall be with me forever.

Blessed are the troublemakers; for they shall be called the children of the devil.

Blessed is he who has no time to pray; for he shall fall prey to me.

Let your spiritual light be hidden from men so that they shall see your indolent attitude and glorify their father who is the ruler of the power of darkness.

—ROSS W. HAYSEP

Having seen a little bit of heaven, unconverted evangelical youth exist in perpetual tension between what they should be and what they are

Help Them Make That Move

MAKE THAT MOVE!" he shouted. "Young man, make that move!" One of the greatest chess players of all history had finally found a winning maneuver. Astonished onlookers couldn't realize how intense Paul Morphy had become over the dramatic picture hanging before him.

Like all tourists, Morphy had gone to the great French National Art Gallery to revel in treasures valued in the millions. As he moved up and down the marbled corridors, one picture became more than a skillful combination of colors and lines. Life, death, and eternal destiny were agonizingly portrayed.

The canvas before him showed the devil playing chess with a bright-looking lad. The stakes were high. If the youth won, the devil was never to bother him again; but if the devil won, the young man was to forfeit his soul.

A satisfied artist had put away his brush when the game was nearly lost, and the mortal soul in his picture tottered on the brink of perdition. There was no escape. A leering devil watched a desperately intense young man who showed every evidence of surrender.

This is what had stirred Morphy. When the champ could not plot victory on an imaginary chessboard, a real one took its place. Arranging the men as in the painting, move after move proved futile; and then success had set Morphy shouting, "Make that move, young man. Make that move!"

Naturally there was no response. The devil went on gloating, and the youthful gambler continued to die a thousand deaths as he anticipated disaster that would never arrive but would always be impending.

How like the above is the spiritual conflict in evangelical circles over our children. It is not enough for them to be recipients of the deep concern of godly mentors. How to reach through to the young in our religious "picture" and influence them to make the right move becomes a momentous issue for a multitude of parents, pastors, and youth counselors.

Far too many youth who have been nurtured in a deeply spiritual environment have blithely sat down to gamble with their eternal destiny. They have a secondhand religion, confident that they know how to make the necessary moves to produce an eternal weight of glory. What they "know" is not enough.

Said one youngster recently: "I have no trouble in being a member of a church. My parents belonged and they taught me how things are done in our church." His was clearly an inherited religion that had produced a pharisaical smugness.

A more sophisticated youngster, with this same outlook, usually becomes cynical. Kidding of the Christian community is something to gloat about. Lis-



by
Harold R. Crosser

Pastor,
The Wesleyan Church
Owosso, Mich.

ten to one of this group who bragged: "In a strong Christian environment you learn to play the game. You know that if you don't do five or six things, never miss prayer meeting and young people's, it keeps the adults off your back."

This is known as "faking out" your parents and the church. There is little doubt that the persistence of this kind of thinking creates a tragic chasm between the church and her troubled youth. Sooner or later a "good boy" or a "good girl" joins the ever-enlarging circle of delinquents, and adds two more members to the "fellowship of bruised parents." Everyone finds it difficult to understand the ensuing moral lapse and break with the Christian community.

But there is another group of youth to be found in evangelical circles. These are not the smug nor are they the cynical. They are honestly persuaded that everything is well, and yet the vibrant presence of God is missing from their lives. What they have is not heartfelt, but head-acknowledged.

I met a friend some time ago who was radiant when I asked about his son.

"Oh," he said, "I have great news about him. He's in college, you know, and preparing for the ministry."

It had always seemed as if this boy, the son of a minister, would also be a minister. This often happens.

"But better than that," my friend continued, "my boy has really found an experience in God."

This was the "great news," and I was immediately interested. I could have protested; "But James has always been a good boy."

"James was always morally good," my pastor friend continued. "When he went to high school he never caused us a bit of trouble." This man clearly was not a member of the "fellowship of bruised parents."

The rest was a recital of regular church attendance, respect for holy things, choices, that were seemingly the best—but the lingering suspicion in the minds of two parents that their son had an inherited religion. They knew this wasn't enough. He hadn't made the great move.

My friend continued his story, "I couldn't sleep one Saturday night. I was

so burdened for my son that all rest was gone and I wept quietly. I didn't want to trouble my wife, so I said nothing but prayed until time to get up. I prayed for our 'good boy.'

"But the same thing was happening to James' mother—exactly the same thing. She didn't sleep either. She was praying and weeping over a model son who was nominally good."

To each of these parents this experience seemed like a sacred secret. And Sunday morning at a parsonage is not the most favorable time to compare notes.

While the parents had spent a sleepless, intercessory night, their son had been startled out of sound sleep.

James called by phone that afternoon, "Dad, I couldn't sleep last night. I awakened suddenly, and I knew something was wrong. I was awake the rest of the night, tossing, wondering, disturbed."

It was a crisis time for Jim, the good boy, now a ministerial student. But who would understand? How could he make the move? He went to the college church that morning knowing that life could never be the same. He had been aroused in the inner man. He did not intimately know Jesus as his Saviour in a warm, forgiving experience.

But there was one more person who entered into the supernatural trysting over Jim's soul. The pastor of the college church had his ear sensitively tuned to the voice of the Holy Spirit.

Among hundreds in attendance that morning, there was only one seeking, hungry heart. Jim, sensing he had to publicly admit his need, could hardly wait until the pastor's invitation.

This is the end result of godly parenthood. Love passes on a heritage that is only fully understood by a personal introduction to God.

Then I remembered the boy who lost his legs. His parents were just as fine as James' mom and dad. But they had been well initiated into the "fellowship of bruised parents." It was living agony. They couldn't say their boy was good. He was perverse. He had periods of remorse, but when the sting of guilt was past or the shadow of the law was gone he went on—hell-bent. Prayer didn't seem to do any good. At times the parents were tempted

to resign themselves to the worst, to let go of the slender hold they had on a rebellious boy's heart.

Then one night they stood beside a hospital bed. Their son had just lost both legs in a senseless accident. He was alive but crippled and handicapped for life. Then the sun shone through in answered prayer. When consciousness and awareness dawned, the boy who had run from God and love only wanted to be forgiven. He said, "I want your forgiveness more than my legs. I can do without my legs, but not without your love."

It's an exacting journey our evangelical youth take. Vigor impels them to experiment, to go fast. The age seems to drive them on and on into materialism and pagan practices, as if heaven can wait.

They are "so earthly-minded they are no heavenly good." Yet the glimmering vision of goodness has really spoiled them for the full enjoyment of the world. They live near Bethel, but have never really worshipped there. They are tempted to believe that a spiritual echo is the essence of godliness.

Having seen a little bit of heaven, unconverted evangelical youth exist in perpetual tension between what they should be and what they are. Any effort to pull the vision down where they can be comfortable can only reduce spiritual frustration. Having once caught a glimpse of the great redemptive purpose of Christ, no one can be happy with crumbs or sham.

Evangelical youth need an overmastering motivation, an eye to God's goal, a

Practical Points that make a difference

He Worked Hard But Nobody Knew It!

Dear Son:

A businessman came to his pastor the other day and said, "Pastor, what do you do with your time?" Now I know that the pastor works hard, uses his time judiciously, and is seeing growth in his church—but he never reports to the board.

The layman who asked him is on a sixteen-hour-a-day call, puts \$10,000 a year plus into his fellowship, supports the program, is a spiritual giant, and has a right to understand what his pastor is doing with his time. If they know you are giving systematic time to study, hours in calling, and time in administrative procedures, they will love

you for your labors. But if they think you are wasting your time, they will begin to pull back in their time and giving.

A minister is the king of his time. A psychiatrist friend of mine told me, "A pastor can be the hardest working man in any profession or he can get away with murder—and some do!" You owe a minimum of 40 hours a week—and for the successful pastor, that is only the beginning.

How many hours are you putting into your ministry? Have you actually counted them? Don't count the time that you are drinking coffee by yourself, sleeping later than you should, staying up nights with friends, and just wasting your time. Count the hours of service and see where you come out.

Well, I'm getting something off my chest, and I hope into your heart. You have worked the farm. You ought to be a good minister.

Love,
Dad

personal experience that will send them in the divine direction without fear or reservation.

Concerning the necessity of spiritual choice, we can learn a lesson from H. G. Wells' story "The Country of the Blind." In this land lived a people who had no concept of sight, for they had developed an advanced civilization without any of the inhabitants having the use of their eyes.

One day a sighted person wandered into their beautiful land. The first reaction of the visitor was, "What a lovely valley; what glorious sunsets; what transporting scenery." But he soon detected that the sightless thought him foolish. Eventually their accusation of folly made him think he was the queer one. Could it be that sightlessness was a better existence?

In the course of events, the visitor to the country of the blind fell in love with a beautiful lassie. The only requirement for marriage was that he have his eyes put out and be like all the others. The ques-

tion persisted, If they are happy, why can't I be?

His sweetheart begged him to join her in her blindness, but a wildly beating heart kept saying, How can I do this? I would always have the memory I once could see.

Finally, with fingers in his ears, and seeing all the way, the young man ran to the mountaintop to escape the valley of the blind.

Our society, our culture is trying desperately to destroy the heavenly vision, to put out the eyes of our finest. There are theological voices saying, "Our belief is as good as yours." There are sensuous voices purring enticingly to a dissolute life. There are invitations to religious formalities involving no heartfelt relationship to God.

In the midst of this insistent clamor, let us pray fervently and act wisely so that our youth, having once seen the heavenly vision, will make the vital new-birth move toward God and heaven.

A Prayer for Today

Holy Spirit, my eyes have been focused so long on secular and material things that the spiritual and eternal have become a bit hazy and almost unreal. Please touch my sight until the spiritual and eternal will come into clear and proper perspective, and temporal things lose their seeming importance and value. (Rev. 3:18)

The noise of the traffic on the road of life has so filled my ears I am sure that often I have failed to hear Your still small voice giving guidance and direction. Because of this I have made some wrong turns and gone on some needless detours. O Lord, assist me in my endeavor to block out the din of life that I may hear you speaking to me day by day. (Isa. 30:21)

Clean out the channels of my mind which have become clogged with material, secular, and earthly debris, and then flood my thinking with Thy understanding and knowledge. I would have my mind renewed so I will begin thinking like You think. (Rom. 12:1; Phil. 2:5)

—Lyle K. Potter

MAY NAZARENE

FOR
PASTORS
and LOCAL
CHURCH
LEADERS

Compiled by the General Stewardship Commission

EARL C. WOLF, Executive Director
DON WILDE, Office Editor



General Superintendent Coulter

A Personal Confrontation

WE LIVE IN AN AGE of confrontation. Opposing forces stand "eyeball to eyeball" with greater boldness today than ever before.

Young people confront their parents, their peers, and their society. Labor confronts management. Constituents confront elected officials. It seems to be an accepted pattern in our society.

But the most difficult confrontation of all is personal. To "face up" to ourselves calls for honesty, humility, and a willingness to accept reproof.

This kind of confrontation is especially difficult for preachers. We are "leaders." We tell others what to do. We are the "professionals." But periodically every conscientious minister of the gospel must confront his own heart with questions which demand honest answers.

One of the great lessons we learn from the story of Jonah is that the greatest obstacle to the conversion of the Ninevites was Jonah himself. It was not the corruption of Nineveh or the false religions of the people or the indifference of the city. It was the prejudice, the rebellion, and the disobedience of Jonah! When Jonah faced his own heart and confessed his willfulness and obeyed God's command, Nineveh turned to God.

A confrontation with the deep motives of our lives would be helpful. What is our real motivation? Do I serve because of a desire to control and direct people, or do I have a sincere love and concern? Are my efforts designed to curry favor, to attract attention, to magnify myself, or to exalt Jesus Christ?

A confrontation with the hidden attitudes of our hearts would be beneficial. We may become experts at controlling our words and our reactions so that on the surface all is placid and serene while inwardly there are attitudes of hostility and resistance.

A confrontation with the results of our labors would certainly be in order. It is possible to become engrossed in the routine without properly measuring the end result. In some churches members drop out, budgets go unpaid, and attendance falters without too much concern being expressed by anyone.

This kind of confrontation is painful and humbling, but it yields rich spiritual dividends. The Psalmist said, "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting." (Ps. 139:23-24).

It takes courage and boldness to confront our own hearts without seeking excuses, alibis, or scapegoats. An honest, sincere confrontation with ourselves in God's presence will cleanse us, free us, and launch us on the path of effective service in the power of the Spirit.

STEWARDSHIP



The heart's desire of every committed Nazarene is to be a faithful steward. Yet, expressing wise stewardship for today and the future is not always simple. Consideration must be given to personal plans and desires, legal questions, income tax questions, estate taxes, money management, financial provisions, record-keeping.

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Mr. Arthur A. Croy,
Representative

Mr. Croy has been a Nazarene layman for 35 years. He was circulation manager at the Nazarene Publishing House and has been a real estate developer in recent years.



Dr. O. J. Finch,
Representative

Dr. Finch has served the Church of the Nazarene as pastor, district superintendent, college president, evangelist, and General Board member.



Mr. Marion Heinmiller,
Representative

Mr. Heinmiller was employed by General Motors until his retirement. He has served as district young people's president and General Board member.



Dr. A. Milton Smith,
Representative

Dr. Smith served as pastor for 30 years, district superintendent, and General Board member.



Rev. Henry E. Heckert,
Representative

Rev. Heckert has served as a pastor and in the area of estate planning for Eastern Nazarene College.

Consultants—contact your district superintendent: Rev. William F. Baham; Rev. Neil Hightower; Rev. Daniel J. DeHass; or Rev. Alexander Arvey. The district superintendents have been trained to assist with estate planning by the Canadian Council on Christian Charities.

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NAZARENE HIGHER EDUCATION

Facts worth noting at the end of another quadrennium:

- The spiritual impact of our colleges continues to be both vital and effective. The revival echoes from our campuses recently have been positively thrilling!
- Total attendance has soared to 10,789—the highest in our history, with a healthy gain of 10 percent during the past year.
- Nazarenes gave \$20,980,145 to higher education during the quadrennium. Total annual giving of \$5,982,267 and per capita giving of \$13.22 set new records during the past year.
- Nazarene higher education today is big business. The total value of our institutions has passed the \$100 million mark, with a net worth slightly over \$50 million. Total operating budgets for the past year were approximately \$28 million.
- There have been nine presidential changes during the quadrennium.
- Dr. Richard S. Taylor has been working effectively with an Advisory Committee appointed by the Board of General Superintendents on a revision of the Home Course of Study. The recommendations of the committee will be considered at the General Assembly.
- A program of continuing education for ministers has been well received on the districts where it has been presented. The Pastors' Leadership Conferences, which are planned for the fall of 1976 and the spring and summer of 1977, will provide additional impetus to the continuing education program.
- As we begin a new quadrennium, we have an accredited seminary, eight accredited colleges of liberal arts, a Bible college in the process of receiving accreditation, a college in Canada affiliated with the University of Manitoba, and a growing institution in the British Isles. All of these are dedicated to serve the Church of the Nazarene.

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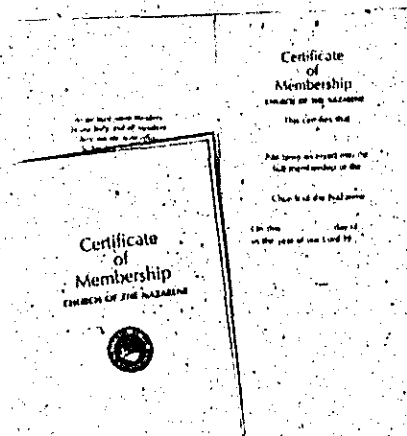
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Church of the Nazarene

CREATED TO SERVE
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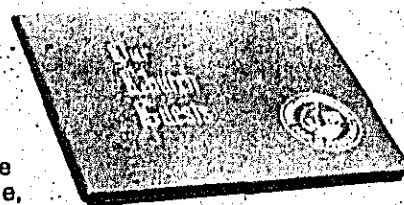
Handsomely lithographed on a beautiful Hopper Skytqne parchment with Church of the Nazarene emblem on front. Artistically printed inside are appropriate verses from the Holy Bible and special certificate form with space for name of person and church, place, date, and pastor's signature. 5½ x 8½". Matching envelope.

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Church of the Nazarene

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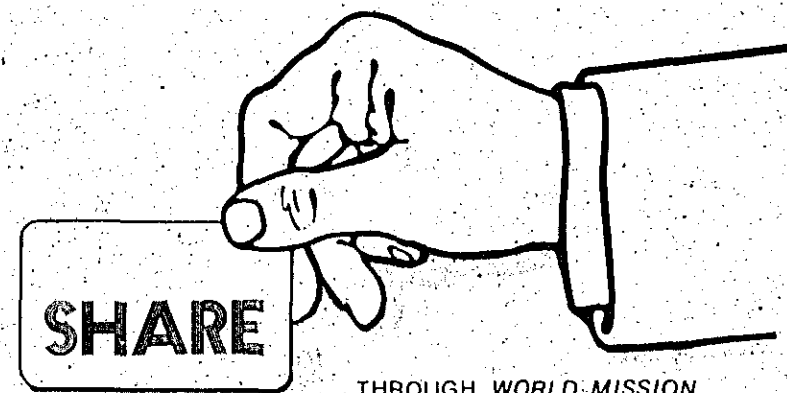
Dignity and quality describes this book throughout. Topping each page is a liturgical design and a friendly "We Welcome You—Today You Are One of Us" message, with space below for date, name, address, home church. Heavy, white stock provides a fine writing surface. Padded simulated-leather binding is gold-stamped with art lettering and Church of the Nazarene emblem. Corners are rounded; edges quilted. 9 x 12". Boxed.



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As it shares victories and needs with readers,
they share with prayer and giving. Therefore,
we all have a part in sharing Jesus Christ
around the world.

If your teens are coming to Dallas for General Convention and Assembly, we have the perfect opportunity for them to be involved musically! Please relay this message on to them.

All singers, brass and woodwind instrumentalists can join in the Nazarene Young People's Society's theme musical presentation—

JESUS IS LORD

Rehearsals:

June 16 (Wednesday) 7-10 p.m., Little Theatre
 June 17 (Thursday) 3-5 p.m., Little Theatre
 June 18 (Friday) 2-5 p.m., Little Theatre
 June 18 (Friday) 9-12 p.m., Grand Hall
 Dress Rehearsal
 June 19 (Saturday) 2-5 p.m., Little Theatre

JESUS IS LORD presentation is
 June 19 at 7:30 in Grand Hall

Presented by the Department of Home Missions

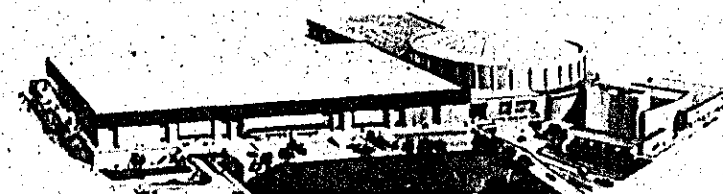
R. W. Hurn
 Executive Secretary

Pastors of the 195 new Nazarene churches organized from January 1, 1972, to December 31, 1975, have been invited to participate in the joint World-Home Mission Service, Sunday afternoon, June 20, at the Nineteenth General Assembly in Dallas.

They, along with their families and representatives of the intercontinental Home Mission territories, will provide a moving illustration of the dedicated human lives invested in extending the message and ministry of the church.

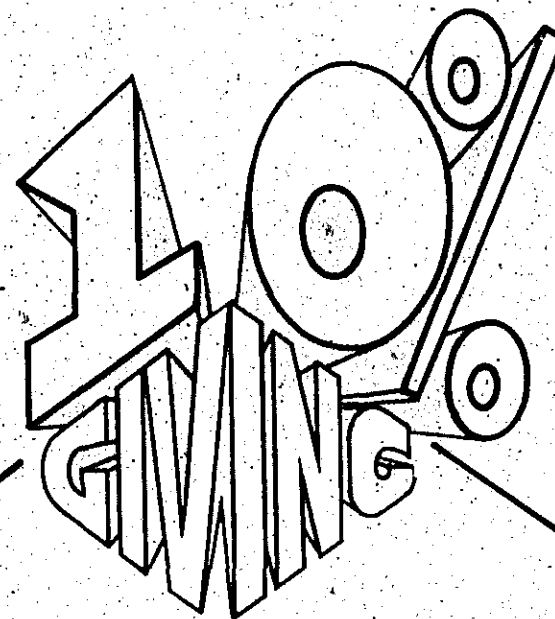
The Home Mission pavilion in the exhibit hall will also focus on church growth and will have many practical helps for pastors and laymen who attend.

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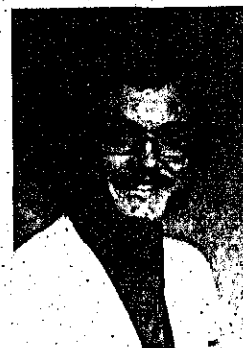
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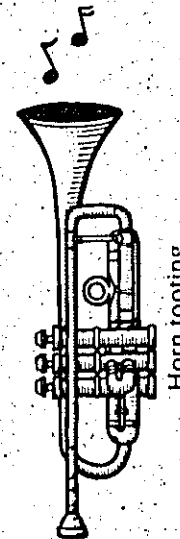
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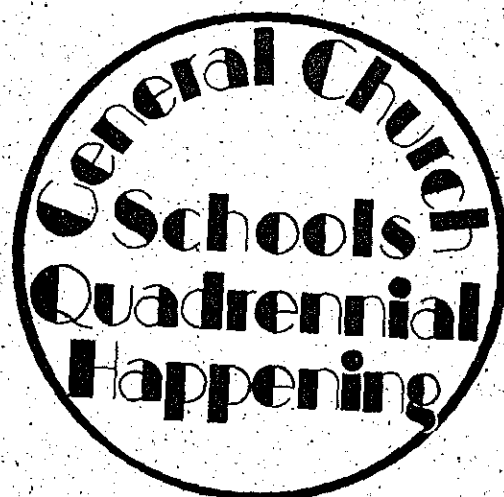
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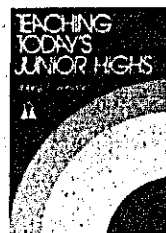
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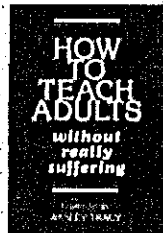
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How to Witness to Holiness

By George E. Failing*

JOHN WESLEY was not a theoretical theologian. Though his notes, sermons, journals, and letters supply us with the finest "raw material" for constructing a Wesleyan theology, Wesley was not as interested in developing a theology of holiness as he was in proclaiming the teaching of holiness as he found it in the Bible; applying that truth to the consciences of Christians, the writing down what happened as the result of his preaching and observations. He did not believe that he must be consistent; he was bound to honest research in the Scriptures, then felt bound to honestly report what he observed.

To Dr. Adam Clarke, John Wesley wrote in November, 1790 (Wesley died March 2, 1791): "The account you send me of the continuance of the great work of God in Jersey gives me much satisfaction. To retain the grace of God, is much more than to gain it: hardly one in three does this. And this should be strongly and explicitly urged on all who have tasted

of perfect love" (*Works*, Vol. xiii, p. 104). How wise,—and how honest—is this observation!

Wesley strongly believed that believers should not only press on to perfect love, believing they could enter into the experience now by faith, but should also bear witness to the work God has done in their hearts. On professing sanctification Wesley gave the following instructions.

"You can never speak too strongly or explicitly upon the head of Christian perfection. If you speak only faintly and indirectly, none will be offended, and none profited. But if you speak out, although some will probably be angry, yet others will soon find the power of God unto salvation" (*Works*, Vol. xiii, p. 88).

"Blessed by God, though we set an hundred enthusiasts [fanatics] aside, we are still compassed with a cloud of witnesses, who have testified, and do testify in life and in death, that perfection which I have taught these 40 years! This perfection cannot be a delusion, unless the Bible be a delusion too; I mean, 'loving God with all our heart, and our neighbor as

*Editor, the Wesleyan Advocate.

ourselves. I pin down all its opposers to this definition of it. No evasion! No shifting the question! Where is the delusion of this? Either you received this love, or you did not; if you did, dare you call it a delusion? You will not call it so for all the world" (*Journal*, August 27, 1768).

"I buried the remains of Thomas Salmon, a good and useful man. What was peculiar in his experience was, he did not know when he was justified; but he did know when he was renewed in love, that work being wrought in a most distinct manner" (*Journal*, February 17, 1762).

"It requires a great deal of watchfulness to retain the perfect love of God; and one great means of retaining it is, frankly to declare what God has given you, and earnestly to exhort all the believers you meet to follow after full salvation" (*Works*, Vol. xii, p. 331).

"It is easy to see the difference between those two things, sinfulness and helplessness. The former you need feel no more; the latter you will feel as long as you live. And indeed the nearer you draw to God, the more sensible of it you will be. But beware this does not bring you into the least doubt of what God has done for your soul. And beware it does not make you . . . the less forward to speak of it with all simplicity" (*Works*, Vol. xii, p. 498).

"Now, certainly, if God has given you this light, he did not intend that you should hide it under a bushel. 'It is good to conceal the secrets of a King; but it is good to tell the loving-kindness of the Lord.' Every one ought to declare what God has done for his soul, and that with all simplicity. Only care is to be taken to declare to several persons that part of our experience which they are severally able to bear; and some parts of it, to such alone as are upright and simple of heart. One reason why

those who are saved from sin should freely declare it to believers is, because nothing is a stronger incitement to them to seek after the same blessing" (*Works*, Vol. xii, pp. 385-86).

"Be particularly careful in speaking of yourself: You may not, indeed, deny the work of God; but speak of it, when you are called thereto, in the most inoffensive manner possible. Avoid all magnificent, pompous words; indeed, you need give it no general name; neither perfection, sanctification, the second blessing, nor the having attained. Rather speak of the particulars which God has wrought for you. You may say, 'At such a time I felt a change which I am not able to express; and since that time, I have not felt pride, or self-will, or anger, or unbelief; nor anything but a fulness of love to God, and to all mankind.' And answer any other plain question that is asked with modesty and simplicity" (*Works*, Vol. xi, pp. 434-35).

Wesley's words—

"We are the friends of all and the enemies of none."

Persecuted by church leaders, misinterpreted by his enemies, regarded as a destroyer of the church, called a fanatic, stoned by the misinformed, shunned by many who should have welcomed him—Mr. Wesley, nevertheless, retained his credentials with the Anglican communion, and with love and compassion "went every where preaching the word" to both rich and poor, educated and uneducated, friend and foe. By word and by deed he proved himself to be the friend of all and the enemy of none. We should note that by the time of his death, he was one of the most respected men in England.

It pays to make friends—even today.

submitted by Robert Emsley

THE PREACHER'S WIFE

A Real Person

By Rayleen Dyke*

PICTURE IN YOUR MIND what you think a pastor's wife ought to be like," Chaplain Reuben Welch told me. He gave me a few minutes to collect my thoughts. Soon I was confident that I would have something of value to offer. Since I had just become engaged to a ministerial student, I was concerned that I be a good pastor's wife. Was I cut out for the job?

"Do you have the picture in your mind?" the chaplain questioned.

"Yes."

"Fine. Now," he said, pointing to my right, "throw it in that wastepaper basket."

That day I started to learn the truth that Chaplain Welch was trying to impart. Each day that I work with my husband toward the completion of his ministerial education, this comes home to me in greater measure. There is no "typical pastor's wife." The role the pastor's wife plays in the parsonage depends on her unique individuality. Even so, there are some basic characteristics she should strive to attain and work into her life style in the parsonage.

Of greatest importance is her personal relationship to God. To begin with, she must have accepted the salvation provided through Christ's death on the Cross. But there is so much more. Until she comes to a place where she has committed everything to God—past failures,

present problems, and future unknowns—the pastor's wife will never quite fit into her role. Only then is she free to be herself.

To accomplish this, she must be aware of her own personhood—her needs, desires, talents, background, and interests. She must realize that her identity is special to herself, and she should not try to be someone she is not. There will always be those who will have preconceived ideas of what she should be. However, she should aim to develop her personality to its highest potential, accepting both her faults and assets. She can ask God to help her become all that He has planned for her to be.

When the parsonage "first lady" has committed her life to God's will and begun to realize and accept herself (a life-long process), she must decide what comes next on her list of priorities. Her husband and family should be her immediate concern. The pastor's wife can make or break her husband and his ministry. Therefore by putting him before her church responsibilities, she is serving her church and congregation in the long run. The pastor needs a loving wife and companion with whom he can share his dreams, failures, hopes, discouragements, and victories. If the man is secure in his homelife, the pastor will be a better preacher and counselor. In addition to meeting her husband's personal needs, the pastor's wife can steer phone calls,

*Student's wife, Nazarene Theological Seminary

visitors, and their children away from him during his time of study. She must also see that the family shares together in family devotions and other activities.

Like all of us, the pastor's wife finds herself playing more than one role. In addition to wife, she may be mother, Sunday school teacher, refreshment committee chairman for a church social, study chairman for the missionary society, or pianist. There is none as important as that of mother. The parsonage mother must try to make her children's lives as normal as possible. The parsonage child is not automatically spiritually disciplined merely because of his close association with the pastor. Christian training and example must come from the home as well as the pulpit.

Since the parsonage family lives in a goldfish bowl, the pastor's wife can use this as an opportunity to demonstrate an exemplary family life. Their family will not be perfect, of course, but healthy and happy. The pastor can deliver a moving sermon on the importance of Christian family life, but it will fall on deaf ears if his own family does not show some measure of attaining this kind of life.

The parsonage, itself, can be a haven of blessing and peace. It should be home to the pastor and parsonage children—a place where they feel they can let their hair down, relax, and communicate. It should be a neat but comfortable place to live and bring their friends.

Next to her relationships with her family are relationships with individuals in the local congregation. By incorporating some selfless traits into her personality, the pastor's wife will be able to work well with the people in the church family.

She must be willing to take responsibility without being bossy. It is wiser for her to take secondary roles in church activities, and let someone else take the bows.

Frustrating interruptions during dinner, cancelled plans due to an emergency, schedule changes for some other person's convenience can get on one's nerves, but the pastor's wife who realizes that these things will inevitably happen at times, and who learns to be flexible in her scheduling, will be a happy person.

The friendly handshake, the sympathetic smile, the listening ear speak of her loving concern better than any words. Looking at a person as if hanging on every word will open the door to that heart, and in future conversations the pastor's wife may be able to help that person spiritually.

Being content with the earthly possessions she has will provide her with a truly satisfying life. In this way, whatever the financial situation she will be a very rich person. If she handles a budget well and pays bills on time, she will be respected in the community, giving Christianity a good name.

Goodies from the parsonage kitchen baked with warmth and love have melted the hearts of many a lonely soul who was withdrawn and hard to reach. They are also lovely door-openers to new contacts for the church.

Wearing the shoe on the other foot helps at times. The pastor's wife who can learn to accept gifts graciously, allows others to express warmth and friendliness that may be difficult to share otherwise. Through one positive experience, these persons may be encouraged to express Christian love and openness to others in the congregation and ultimately to non-Christians.

Times of affliction come to all of us eventually. The pastor's wife can be an excellent example to members of the congregation by bearing these hardships with God's strength and courage.

To be able to laugh at oneself is a rare talent and should be sought after by the pastor's wife. A real sense of humor will save many an otherwise hopeless situation.

The pastor's wife can be herself, but she must be willing to work toward becoming her best self, in the center of God's will. She is a real person who, fully committed to God, can reach individuals for Him that might not be reached by anyone else.

God wants spiritual fruit—not religious nuts.

Even though you are loafing, you can make yourself useful by being a backstop for gossip.

Discovering Solutions

Compiled by
Raymond C. Kratzer*



Church problems, "like the poor, will be with us always." But problems can be transformed into challenges through prayer, faith, compassion, and insight. And often just a slight change in perception can shift our thinking. Like the pastor who was leaving his office on Saturday, and on his way out said to his secretary: "Please change that part of my manuscript for my sermon from "Rat Race" to "Glorious Challenge."

How to Handle a Church Boss

Prayer is the first defence in a situation like this in order to marshal the forces of God to impinge insights upon a difficult church member. Likewise, the pastor needs to take time to reflect upon some of the basic motivations that cause such a person to react as he does. Often a "burr" of irritation from some previous experience has resulted in his attitude of wanting to control a church board, or to overpower all decisions that a pastor might make.

Sincere love of the individual can often alleviate the distress that rankles in his heart and which causes him to tick the way he does. The closer you get to him, the less his flaying can hurt you. Try to determine the goals of a person who attempts to control a church, and strive to match them with your goals through prayer and guidance. Often such an approach will ameliorate the situation and save a harmful disruption. At times these persons want attention and love, or they are unaware of the damage they are doing by their attitude.

Love and friendship are superb methods to use in changing a mountainous

*Superintendent, Northwest District, Church of the Nazarene

problem like this. A mountain can be removed in two ways: by blasting it away with dynamite, or by using hydraulic erosion—that is by directing a stream of water at its base until it is washed away into the sea. Love can wash away arrogance and bossiness.

Only in extreme cases where an impasse is reached should the "church boss" be removed from office. However, God's Holy Spirit will work wonders to effect a change as earnest prayer is involved, and often the person himself will ask to be removed, or he will experience a complete change of attitude.

A letter of acceptance for church leaders with responsibilities outlined is helpful as a church year begins. This acceptance for any task is for one year only. The letter should outline the importance of good churchmanship in developing a "team spirit" so that a minimum of irritation is experienced. Prevention is always better than cure.

A YOUNG MOTHER'S PRAYER

This is my chapel, Lord;
My praises rise to Thee.
Crying children, spilled potatoes
—responsibility.

No overtones from hymns
Or from the spoken Word;
All alone this congregation—
Oh, how my heart is stirred.

So help me, Lord, to see
In dishes, diapers, dust,
The value of Your love
In this my sacred trust.

—Paul Sandberg
The Log

Successful criticism has been defined as "stepping on your toes without messing up your shine."

The goal of criticism is to leave the person with the feeling that he's been helped.

If you are in the wrong place, the right place is empty.

IN THE STUDY

THE STARTING POINT

A Spiritual Journey

In Num. 10:29, there is the familiar verse recounting the invitation to join Israel on the way to the Promised Land. Biblical history reveals that the journey was replete with those who hesitated going, and others who feared what the Promised Land held. Three voices are seen in the context:

1. In v. 30, there is *the voice of ease*, represented by Moses' brother-in-law, Hobab. In *The Living Bible*, here are the words of Hobab: "No, I must return to my own land and kinfolk."¹ Is he not typical of the person who feels safest in familiar surroundings? Pity it is that so many forfeit the grand experience of seeing the sunrise in a strange land.

2. In vv. 31-33, there is *the voice of expectation*. "Stay with us," Moses pleaded, "for you know the way of the wilderness and will be a great help to us. If you come, you will share in all the good things

1. All Scripture quotations from *The Living Bible*, copyright © 1971, Tyndale House Publishers, Wheaton, Ill. Used by permission.



By C. Neil Strait

Pastor, Taylor Avenue Church of the Nazarene, Racine, Wis.

the Lord does for us." God has always elected leaders who have the capacity to expect great things.

3. In the last part of the context, there is a hint of *the voice of the enemy*—evidenced in the words of Moses who said, "Arise, O Lord, and scatter your enemies." And for every journey—spiritual journey—there will be an enemy that must be faced. Moses responded with confidence in the ark of God—a symbol of God's presence and power. And it is, yet, the greatest response to any enemy of the soul.

Some Thoughts on Prayer

Some time ago, in this column, I shared some thoughts on the life of Jabez in 1 Chron. 4:10. Let me add a few to it:

Jabez is mentioned in only this single portion of scripture. But a few words can reveal a lot about a person. In v. 10 we have these thoughts: (1) Here was a man who knew where to turn in the time of crisis. (2) It is a reminder that God's help is only a prayer away—for any man. (3) It is a reminder that any man can have great answers from God. (4) Jabez was praying the kind of prayer God likes to answer—"and God granted him that which he requested." (5) Finally, it is a thrilling reminder of how far one prayer can take a man.

Luke 5:1-7

For two years of my pastoral ministry at Taylor Avenue Church, it was my privilege to have the friendship and fellowship of Winn Allison. His insights of the Word were a constant inspiration to me. He has since moved to his own pulpit in Liberty, Mo. I pass along a "starter" from one of his first sermons there.

From Luke 5:1-7: (1) Launch out; (2) Let down; (3) Look up. Simple, and yet

the glorious gospel comes to us best in the common language of life.

Trips Vs. Arrivals

Genesis 12:9 records this brief summary of Abraham's pilgrimage: "... and he continued slowly southward to the Negeb, pausing frequently."¹

Raymond Linquist once said, "Life is mostly trips, not arrivals; voyages, not harbors." There's food for thought in these two accounts.

The Preacher's Mind

Dr. Donald E. Demaray has written a tremendous little book entitled *The Minister's Ministries*. Among the other good things he writes, here is a sampling: "What is called for is an alertness to our day, our culture, our times. No wonder some ministers never get promoted or enjoy a decent hearing. Their language is Victorian, their ideas yesterday's, their thought patterns lacking that up-to-date-ness that marks a man as alive instead of dead." (Light and Life Press, 1974, pp. 6-7).

Need anything be added?

By
Ralph Earle

Professor of New Testament
Nazarene Theological
Seminary, Kansas City, Mo.



Gleanings
from the Greek

1 Cor. 13:1

"Tongues of men" (13:1)

The form *lalo*, "I speak," can be either indicative or subjunctive. But the *ean* at the beginning of the sentence shows that it is subjunctive. Charles B. Williams, in his translation *The New Testament* (1937), always makes a careful distinction between the Greek moods and

tenses. He renders this: "If I could speak." F. F. Bruce, in his *The Letters of Paul: An Expanded Paraphrase* (1965), has: "I may speak."

The Corinthians prided themselves on their elegance and eloquence in public speaking. Paul, the Jew, was not their ideal. His opponents in the church at Corinth sneered: "His bodily presence is weak, and his speech contemptible" (2 Cor. 10:10). So Paul says, "If I could speak with the tongues of men."

"Tongues of angels" (13:1)

He did not stop there, but added: "even of angels." (The Greek *kai* can be translated by either "and" or "even.") It was a remote possibility—but "if."

Chapters 12, 13, and 14—all three—deal with the problem of speaking in tongues at Corinth. The abuse of this gift was causing confusion and division in the church. The Corinthian Christians were far more concerned about the gifts of the Spirit than the Giver of those gifts. They were forgetting the great Gift, the Holy Spirit (Acts 2:38). And so they were divided.

The place that chapter 13 occupies is clearly indicated by the last verse of chapter 12 and the first verse of 14. In the former he says: "But covet earnestly the best gifts"—not tongues which is at the bottom of the list (vv. 28-30), but prophecy (cf. 14:1)—"and yet shew I unto you a more excellent way"—the way of love (c. 13). Then in 14:1, after describing love, he commands: "Follow the way of love" (NIV).²

But the reference to speaking in the tongues of angels shows the connection also. Evidently some of those who speak in tongues at Corinth claimed to be speaking the language of angels. A few years ago the official organ of a certain denomination made this claim for those who now speak in tongues. Such an attitude fosters spiritual pride—the worse pride of all—and causes schisms in the church of Jesus Christ today, as it did in ancient Corinth.

"Charity" or "love"? (13:1)

Paul declared that even if he could

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speak in the tongues of men or angels, it would all be hollow and meaningless if he did not have "love." The word is *agape*, the highest word for "love" in the New Testament.

The verb *agapao* occurs 142 times in the NT. In the KJV it is translated "love" 135 times ("beloved" 7 times). The noun *agape* is found 116 times. It is translated "love" 86 times and "charity" 27 times.

Perhaps the greatest blunder the KJV translators made was the substitution of "charity" for "love." Nearly 100 years ago Lias wrote: "The AV has unfortunately departed here from the earlier rendering *love* of Tyndale and Crammer (which the Revised Version has restored) and has followed the Vulgate *caritas*. Thus the force of this eloquent panegyric on love is impaired, and the agreement between the various writers of the New Testament much obscured. . . . The English word *charity* has never risen to the height of the Apostle's argument. At best it does but signify a kindly interest in and forbearance towards others. It is far from suggesting the ardent, active, energetic principle which the Apostle had in view" (1 Corinthians, CGT, p. 146).

The simple fact is that the KJV (1611) was a revision of the Bishops' Bible (1568). The bishops of the Church of England, at that time barely out of the Roman Catholic Church, still loved their Latin Vulgate. So they used "charity," and 43 years later it was retained in the KJV. Its occurrence nine times in the famous "Love Chapter" of the Bible is a great misfortune. The least we can do is to change it to "love" when reading this chapter in public. A more sensible thing is to read a more correct version, such as the NIV.

The Greeks had three verbs for love: *eran*, *philein*, and *agapan* (to cite the infinitive forms). Stauffer writes: "*eran* is passionate love which desires the other for itself" (Theological Dictionary of the NT, 1:35). From the Greek noun *eros* we get *erotic*, with all its sensual connotations. That is why *eros* and *eran* are not found in the NT.

The second verb, *philein* (*phileo*), occurs 25 times. It is translated "love" 22 times and "kiss" 3 times. This shows that it refers to the love of the affections. The

noun *philia* is found only once (James 4:4) and is translated "friendship." So *philia* is affectionate, friendship love.

We have already noted how frequently *agape* and *agapao* occur in the NT. Of the relationship between this concept and that of *eros*, Stauffer says: "*Eros* is a general love of the world seeking satisfaction wherever it can. *Agapan* is a love which makes distinctions, choosing and keeping to its object. . . . *Agapan* relates for the most part to the love of God, to the love of the higher lifting up the lower, elevating the lower above others. *Eros* seeks in others the fulfillment of its own life's hunger. *Agapan* must often be translated 'to show love'; it is a giving, active love on the other's behalf" (TDNT, 1:37). He adds: "It is indeed striking that the substantive *agape* is, almost completely lacking in pre-biblical Greek" (*ibid.*). The Greek *Agapao* occurs about 275 times in the Septuagint, most often in the Psalms. *Agape* is found 20 times. In the NT it is the dominant word for "love." God is *agape* (1 John 4:8, 16). His love for the world of sinners is expressed by the verb *agapao* (John 3:16). We are commanded to love (*agapan*) God with all our being (Matt. 22:37) and to love our neighbor as ourselves (Matt. 22:39). Christian love is *agape* love.

"Tinkling" or "clanging"? (13:1)

Alalazon is a participle of the verb *alalazo* (only here in NT). It comes from a battle cry of that day, "*Alala!*" So it literally means "raise a war cry." Obviously "tinkling" is too tame a translation! Robertson and Plummer write: "*Alalazon* imitates loud and prolonged noise" (1 Cor. ICC, p. 289). They go on to say: "Cymbals are often mentioned in the OT, but nowhere else in the NT; and in St. Paul's day they were much used in the worship of Dionysus, Cybele, and the Corybantes. Seeing that he insists so strongly on the unedifying character of the Tongues (XIV), as being of no service to the congregation without a special interpreter, it is quite possible that he is here comparing unintelligible tongues in Christian worship with the din of gongs and cymbals in pagan worship. Or he may be pointing out the worthlessness of extravagant manifestations of emotion,

which proceed not from the heart, but from hollowness. Cymbals were hollow, to increase the noise. Or he may be saying that tongues without Christian love are as senseless as the unmusical and distracting noise of a soulless instrument" (*ibid.*).



SEEDS for Sermons

May 2

THE SECRET OF COPING WITH LIFE

TEXT: "They which receive abundance of grace . . . shall reign in life by one, Jesus Christ" (Rom. 5:17).

Mr. Modern Man is looking for a way to find the resources which will give him mastery in this business of living. He often finds himself inadequate to cope with the problems, the tangled relationships, the crippling emotions, and rough situations that come his way in the workaday world. He is searching for a formula that will enable him to handle these difficulties. He wants to know how to take charge of life so he will be victor over his circumstances instead of a victim of the same. This subject is treated in this verse by declaring that we can "reign in life by one, Jesus Christ."

I. THE POSSIBILITY OF COPING WITH LIFE—"They . . . shall reign in life." "Reign" is a word that speaks of kingship and "in life" lets us know that this takes place

here and now. Here amid the din and dither of earth's traffic, amid the pulls and tensions of life's sins and sorrows, amid the seduction of temptation. This kind of royal living assures us that we can cope with anything and everything that we are confronted by in the push and pull of everyday life. We can rejoice that this verse declares emphatically that there is a way of life within the reach of everyone that guarantees that we can have sufficient mastery to handle whatever comes our way.

II. THE PARTNERSHIP FOR COPING WITH LIFE—" . . . by one, Jesus Christ." If we are going to cope with life we must be rightly related to Jesus Christ. He must indwell us, possess us, and reign over us. He is our Sufficiency and our Victory. We are able to cope with life only in the measure that we crown Him Lord of life. When He is in control of our whole being, we in turn receive from Him all that is necessary to equip us for mastery in every phase of our lives. We are totally dependent upon Him for our sense of adequacy. With Christ on the throne of our hearts we can operate our lives with His spiritual power.

III. THE PROVISION FOR COPING WITH LIFE—" . . . receive an abundance of grace."

When He is our Partner; we receive an abundance of grace. This makes us rich in spiritual resources. He is unsparing in His bestowment of grace. This brings us to the point of declaring: "We are what we are by the Lord's abundant grace." We can never do anything to deserve an abundant supply of His grace, but anyone can receive it. He is so anxious for us to be more than conquerors that He makes a boundless supply of grace available to us.

CONCLUSION: If we approach life with a three-fingered effort, of t-r-y, we will fail, but if we get our whole hand gripping Jesus, then the lettering on the five fingers being t-r-u-s-t, we will succeed in coping with life.

May 9—Mother's Day

MAKING THE HOME CHRISTIAN

TEXT: "Except the Lord build the house,



by
Mendell Taylor

Professor of History of
Christianity, Nazarene
Theological Seminary,
Kansas City

May, 1976

they labour in vain that build it" (Ps. 127:1).

INTRODUCTION: We have reached an all-time high in the building of beautiful houses, but we have come to an all-time low in the building of homes. We have daring architecture, decorative furnishings, pushbutton appliances, wall-to-wall carpeting, and still there is a drastic shortage of happy homes today. It takes more than walls and beams to make a home; it takes love and dreams.

Unless the Lord is the Foundation on which the home is built, the family circle has no security for its survival. The farther members of the family drift from the Lord, the farther they drift apart. The closer they draw to the Lord, the closer they draw to each other.

I. TWO THINGS THAT WILL BE AVOIDED IF THE LORD BUILDS THE HOME.

1. There will be no criticism of the other members of the family of God in front of the children of the home. It would be great if all criticism were eliminated from our conversations. But if you feel you must be critical of a fellow Christian, do not parade the faults before the children. You lay the basis for destroying the children's confidence in someone's testimony. Then they are ready to doubt another person's testimony, and before long they may be doubting everything about Christian faith. (Pastors should be very cautious at this point, because if they talk about one member of the church and then another in front of the children, it is easy to undermine their faith in people, and a serious loss is sustained.)

2. There will be no double standard regarding religion on the part of the parents. It takes both parents pulling together in spiritual matters to create the right atmosphere in the home. One parent cannot say, "I make the living and earn the expenses for running the home, so my time off is my own. I'll leave it to the wife to take care of the character instruction and religious activities of the family."

II. TWO THINGS THAT WILL BE ACCENTED IF THE LORD BUILDS THE HOME

1. There will be some time during each day when one of the parents will have a

word of prayer, or read some devotional thought to each member of the family. The ideal would be to have family altar together. But there are so many demands on time, and so many interests pursued by different members of the family that it is almost impossible for everybody to be together at one time. However, the "T.N.T." of "Take No Time" for the Bible, and "Take No Time" for prayer is blowing the home into rubble.

2. There will be something in each room that calls attention to spiritual truths. These items may be in the form of the books on the shelves, the magazines on the coffee tables, the pictures or mottoes on the walls. Enough of these things should be in evidence that the moment a stranger steps inside the door, he will know this is a Christian home.

CONCLUSION: A large percent of problem children come from problem homes. The highest calling that a mother has is to build a home for God. This should be the prayer of each Christian mother:

*Lord, bless this house, each brick
and rafter,
May it be filled with peace and
laughter,
With loving kindness and thoughtful
care,
Abiding faith and ample fare.*

May 16

SEVEN STEPS FROM UTTER DEFEAT TO TOTAL VICTORY

(Message I)

TEXT: PSALM 51:1-3

INTRODUCTION: David had fallen, and he had fallen hard. Satan works on the principle: "The bigger they are, the harder they fall." David was once classified as a man after God's heart. His downfall started when he looked at the wrong thing. The forces set in motion by a wrong look led him to lower and lower levels. He became guilty of lying, of adultery, of murdering. This is a sordid mess to try to rectify. However, he made a complete recovery through the following seven steps:

I. ASKING FOR MERCY—"Have mercy upon me, O God, according to thy loving-

kindness" (v. 1). His only plea was for the Lord to have mercy upon him in the midst of his hopelessness, helplessness, and waywardness. He knew that the only way to transact business with the Lord is to ask for mercy. This is the sign of a broken and contrite spirit. Such a plight may not be articulated in words, but if there are groans and sobs that reveal complete dependence on His mercy, business can be transacted with the Lord. He had to be so disgusted with himself that he threw himself upon the mercy of the Lord.

II. CONFESSION OF WRONGDOING—"I acknowledge my transgressions; and my sin is every before me" (v. 3). He was blaming no one but himself for these evil deeds. He assumed full responsibility for all that had happened. He acknowledged that he was guilty of a whole list of unmentionable sins. His guilt feelings were like hounds of remorse that dogged his steps. The relentlessness of his guilt brought him to the haunting confession: "My sin is ever before me." It tormented him during the daylight hours; it poisoned his dreams; it turned his dark hours into a nightmare.

III. RECEIVING OF FORGIVENESS—"According unto the multitude of thy tender mercies blot out my transgressions" (v. 1). The desperation of his plea brought assurance that he had met the conditions to have his transgressions blotted out. He knew that whatever was removed from the record by the Lord would be completely obliterated, and that the probing eye of God could not see what was blotted out. He was assured of the fact that when the Lord takes away the load of guilt, He does it so completely that he could act just as if it had not been committed in the first place. The Psalmist knew that there was a way to get away from it all. Not by running from himself, but by running to the refuge of God's forgiving grace.

CONCLUSION: David had made an excellent beginning on his recovery by the three steps above. Next we turn our attention to the steps which marked his climb out of a deep canyon of despair to a high peak of victory.

May 23

SEVEN STEPS FROM UTTER DEFEAT TO TOTAL VICTORY

(II)

TEXT: Psalm 51:10-13

The final four steps in David's comeback are as follows:

IV. RECEIVING A CLEAN HEART—"Create in me a clean heart, O God" (v. 10).

He was concerned not only with the wrong acts of his life, but also with the wrong motives which were within his life. The sinful acts needed to be forgiven, but the sinful motives needed to be cleansed. This cleansing can be wrought only by a miracle of the Lord. David knew that the Lord was able to undo whatever Satan had planted in the heart of man. Satan had caused man to rebel against the will of God, and that original sin had caused him to be "shapen in iniquity" and conceived in sin (v. 5). However, David operated on the principle that the Lord was more powerful than Satan, and was able to take care of whatever Satan had fabricated inside him.

V. RECEIVING A RIGHT SPIRIT—"...renew a right spirit within me" (v. 10). David wanted every attitude brought in alignment with the divine will. He did not want to be victimized again by divided loyalties or mixed motives or conflicting purposes. He wanted everything on the inside on the Lord's side. Then he would have a right attitude and a proper spirit toward those experiences which came his way. Above all, after the Lord had forgiven him of his deep sin, David wanted to make sure that he forgave himself. He would not allow his future attitudes to be tainted by what had happened in the past. He would maintain a right spirit toward everything that he experienced.

VI. RECEIVING FULNESS OF JOY—"Restore unto me the joy of thy salvation... my mouth shall shew forth thy praise" (vv. 12, 15). The thing that David missed the most when he went into his valley of trouble was the "joy of the Lord." There was no substitute for this. After he had tasted the good things of the Lord, the pleasures of sin did not taste right. No matter how far down he went, he was

never able to erase the memories of his better days and his better ways. He had a consuming hunger for the thrill of God's presence and favor to be restored, so life once more would be exhilarating and exciting.

VII. **HAVING A RADIANT WITNESS**—"Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (v. 13). The climactic step on the road to total victory occurred when his testimony was persuasive enough to cause sinners to be converted to the Lord. The moment he was on top spiritually, he was captivated by the desire to share with someone else what had happened to him.

CONCLUSION: It is never too late to make a comeback in the spiritual realm. We may be on the bottom morally and spiritually, but we do not have to stay there. We can make a turn for the better. When we make that turn for the better we can keep climbing upward until we are able to attract others to the Christian way of life. Then we will discover the true meaning and purpose of life. That is the time when we are at the level of total victory for total living.

May 30

WHAT KIND OF LISTENER ARE YOU?

TEXT: "Take heed therefore how you hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken..." (Luke 8:18).

INTRODUCTION: In the field of communication, listening is as much an art as speaking. In the spiritual field it is equally important that we be good listeners. We usually hear what we want to hear. Our minds will filter out what disturbs us and will let through what pleases us. However, this approach to spiritual truth may lead to disaster. In the parable of the sowing of seed, Jesus described four types of listeners.

I. **THE CARELESS HEARER**—"... then cometh the devil, and taketh away the word out of their hearts" (v. 12). These hearers are indifferent when the message is being spoken. Their minds are pre-

occupied with bills, budgets, cars, clothes, and calories. They daydream and let their thoughts wander in all directions. They get all wrapped up in engagements that are coming up, and never let their attention settle on what is being said at the moment. If an occasional word or sentence breaks through their wall of indifference, Satan rushes in to take it away.

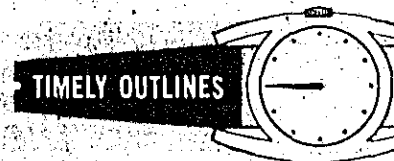
II. **THE CURSORY HEARER**—"... when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away" (v. 13). These hearers will listen long enough to become interested in the claims of the gospel, but they soon shift their attention to other things. They quickly forget what attracted them, and never allow the truth to take root. They take hold of the Word as a passing fancy, but they never allow the Word to take hold of them. When the first temptation comes along they are right back in the same old rut.

III. **THE CONTENTED HEARER**—"... when they have heard, go forth, and are choked with cares and riches and pleasures of this life" (v. 14). These hearers acknowledge that the gospel is worth of acceptance, but they are so attracted to the world that they stay on the border line of the Kingdom. They are far enough away from the Lord's will to be involved in worldliness, and so close to the world that they cannot enjoy spiritual realities with complete abandonment. They have enough religion to be decent, but not enough to be dynamic. The cares, the riches, and the pleasures of their life get the best of them.

IV. **THE CAUTIOUS HEARER**—"... which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience" (v. 15). These hearers have an open and honest heart. They are anxious to keep pace with the light the Lord gives them. The Word is given top priority in their life-style. They are cautious, conscientious, and concerned about obeying the commandments completely. Their commitment is: "Not my will but Thy will be done in me."

CONCLUSION: Which type of hearer are

you? (1) The Word of the Lord is rejected; (2) the Word of the Lord is given temporary allegiance; (3) the Word of the Lord is allowed to take root, but never develops until there is fruit; (4) the Word of the Lord takes root, and you bear fruit and receive the best the Lord has to offer, and you are at your best for Him.



This Is the Greatest

SCRIPTURE: Matt. 22:34-40

TEXT: "Master, which is the great commandment?" (22:36).

INTRODUCTION:

- The purity of true love
- The beauty of holy love
- The joy of sacred love
- The influence of dedicated love

I. **GOD'S LOVE TO MAN—THE GREATEST LOVE**

A. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

B. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10).

C. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1).

D. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). Christ laid down His life for His enemies also.

II. **MAN'S LOVE TO GOD—THE GREATEST COMMANDMENT**

A. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment" (Matt. 22:37-38).

B. "We love him, because he first loved us" (1 John 4:19).

C. Love to God is far greater than obedience to a command.

III. **MAN'S LOVE TO MAN—THE GREATEST PROOF OUR LOVE TO GOD**

A. "The second [command] is like unto it. Thou shalt love thy neighbour as thyself" (Matt. 22:39).

B. "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20).

C. "Beloved, let us love one another" (1 John 4:7).

D. "And this commandment have we from him, That he who loveth God love his brother also" (1 John 4:21).

CONCLUSION:

God's divine love to man is the greatest love—unlimited.

Man's personal love to God is the greatest commandment—a return of God's love.

Man's Christian love to man is the greatest proof of our love to God—"And is like unto the first commandment."

J. WALTER HALL, JR.

Skeleton Outlines

By Derl G. Keefer

Christ's Description of the Holy Spirit

Scripture: John 14:16-31

Christ describes the Holy Spirit as:

- I. Counselor (v. 16)
- II. Total Truth (v. 16)
- III. Eternal (v. 16)
- IV. Constant Companion (v. 17)
- V. Comingler of God and Man (v. 20)
- VI. Teacher (v. 25)
- VII. Peacemaker (v. 27)

A Spiritual Man's Description

Scripture: Acts 6:8-15

A truly spiritual man is:

- I. Full of God (v. 8)
- II. Opposed by the world (v. 9)

- III. Opposing the world (v. 9)
- IV. Full of godly wisdom (v. 10)
- V. Letting God show through him (v. 15)

A Spirit-led Man

Scripture: Acts 8:26-40

A Spirit-led man:

- I. Is directed in the way (vv. 26, 29)
- II. Is aware of people (v. 27)
- III. Obeys (v. 30)
- IV. Knows God's Word (vv. 30-34)
- V. Points others to God (v. 35)

Seeking the Spirit

Scripture: Acts 10:1-7

To seek the Spirit one must be:

- I. Saved (v. 2)
- II. Trying to live right (v. 2)
- III. Convicted (v. 3)
- IV. Open to the Lord's will (v. 4)
- V. Willing to obey (v. 7)

Receiving the Holy Spirit

Scripture: Acts 10:23-46

To receive the Spirit one must:

- 1. Expect Him (v. 23)

- II. Desire Him (v. 30)
- III. Listen to Him (v. 33)
- IV. Act upon Him (v. 33)
- V. Be filled by Him (v. 44)
- VI. Bear witness of Him (v. 46)

A Thesis on Holiness

Scripture: 1 Pet. 1:13-26

- I. Holiness is action (v. 13)
 - A. Action in self-control
 - B. Action in Christ-control
- II. Holiness is change (v. 14)
 - A. From disobedience to obedience
 - B. From evildoers to "good-doers"
 - C. From spiritual ignorance to spiritual wisdom
- III. Holiness is God's expectation (v. 15)
 - A. Life in God's image
 - B. Life in God's way
- IV. Holiness is reverence (v. 17)
 - A. Of the Father
 - B. Of the Son
 - C. Of their creation
- V. Holiness is purified desires
 - A. Desire to obey
 - B. Desire to love
 - C. Desire to live

BULLETIN BARREL

A MORAL TO THINK ABOUT

Sometime when you're feeling important,

Sometime when your ego's in bloom,
Sometime when you take it for granted
You're the best qualified in the room;

Sometime when you feel that your going

Would leave an unfillable hole,
Just follow these simple instructions,
And see how they humble your soul.

Take a bucket and fill it with water,
Put your hand in it up to the wrist;
Pull it out, and the hole that's remaining

Is a measure of how you'll be missed.

You can splash all you want when you enter,

You may stir up the water galore;
But stop, and you find that in no time,
It looks quite the same as before.

The moral in this quaint example

Is to do just the best that you can;
Be proud of yourself, but remember—
There's no indispensable man.

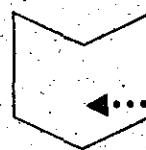
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What Is Your Delight?

You can tell a man by his pleasures. In what does he take keenest delight? Where does he go, what does he do in his leisure time? That is the index as to the identity of his treasure and his heart's desire. The deep Christian regards the law of his God and all other divine things as a genuine pleasure; the nominal Christian considers them a duty—perhaps vital, important, essential—but nevertheless only a duty, not a delight.

—Selected—

The Preacher's Magazine



HERE AND THERE

AMONG BOOKS

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The Holy Spirit and Tongues

By Wesley L. Duwel (Light and Life Press, 1974, 135 pp., paper, \$2.95.)

We have been tardy in acknowledging the publication in 1974 of a remarkable book on the subject that has been of widespread concern to holiness churches.

Bishop Myron Boyd, in a foreword, calls it "an outstanding study on the subject," and tells of seminars packed out with concerned and enthusiastic people at which the material of the book has been discussed. The author states his aim as being "to clearly define the Bible role of the gift of tongues, to seek to interpret the rapid sweep of the charismatic movement across the world, and to outline the scriptural restrictions, stated or implied, in the use and manifestation of this gift."

Dr. Duwel deals with these questions: How many gifts are there? Can every believer expect to receive one or more of them? Is there a difference between natural and supernatural gifts? What is the value and purpose of spiritual gifts? Should they be sought? How are they to be received and exercised?

Concerning tongues: What is its nature? Was there any difference between tongues at Pentecost and tongues in Corinth? The strength of his argument lies in his recognition of a genuine gift of tongues, the use of which is certainly not to be forbidden. But this genuine gift lies in the miraculous use of a genuine language in the power of the Holy Spirit for a distinctly evangelistic purpose. Duwel quotes the 75 cases discovered by Ralph

W. Harris while doing research for his book *Spoken by the Spirit*.

Duwel then advances the second scriptural condition for the exercise of this gift—that it must contribute to the upbuilding of the church. Ten searching probes are directed to the use of tongues as a private prayer language. The last of these is "When praying in a tongue, how can faith be exercised? We must pray in faith."

Three forms of tongues are considered: (1) Bible gift of tongues; (2) the psychological phenomenon assumed to be tongues; and (3) demonic counterfeit tongues. Under the second head Duwel gives convincing proof that the charismatics themselves recognize the substantial psychological content of the tongues phenomenon. He shows from their own writings that they admit that the use of the gift can be controlled, that its fluency increases with use; that its contents can be selfish, frivolous, or emotionally overcharged. He shows how they use coaching methods with seekers. He adds overwhelming evidence from linguists concerning the lack of the stamp of real language.

He then deals with the "gift of interpretation," showing that it is more of a practiced religious exercise.

The author uses the writings of the charismatic leaders as witnesses against their own doctrines. He shows how deeply concerned some of them are because of the shallowness which so often goes hand in hand with Corinthian verbosity.

May, 1976

- III. Opposing the world (v. 9)
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You can splash all you want when you enter,

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But stop, and you find that in no time,
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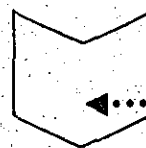
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Bishop Myron Boyd, in a foreword, calls it "an outstanding study on the subject" and tells of seminars packed out with concerned and enthusiastic people at which the material of the book has been discussed. The author states his aim as being "to clearly define the Bible role of the gift of tongues, to seek to interpret the rapid sweep of the charismatic movement across the world, and to outline the scriptural restrictions, stated or implied, in the use and manifestation of this gift."

Dr. Duwel deals with these questions: How many gifts are there? Can every believer expect to receive one or more of them? Is there a difference between natural and supernatural gifts? What is the value and purpose of spiritual gifts? Should they be sought? How are they to be received and exercised?

Concerning tongues: What is its nature? Was there any difference between tongues at Pentecost and tongues in Corinth? The strength of his argument lies in his recognition of a genuine gift of tongues, the use of which is certainly not to be forbidden. But this genuine gift lies in the miraculous use of a genuine language in the power of the Holy Spirit for a distinctly evangelistic purpose. Duwel quotes the 75 cases discovered by Ralph

W. Harris while doing research for his book *Spoken by the Spirit*.

Duwel then advances the second scriptural condition for the exercise of this gift—that it must contribute to the upbuilding of the church. Ten searching probes are directed to the use of tongues as a private prayer language. The last of these is "When praying in a tongue, how can faith be exercised? We must pray in faith."

Three forms of tongues are considered: (1) Bible gift of tongues; (2) the psychological phenomenon assumed to be tongues; and (3) demonic counterfeit tongues. Under the second head Duwel gives convincing proof that the charismatics themselves recognize the substantial psychological content of the tongues phenomenon. He shows from their own writings that they admit that the use of the gift can be controlled, that its fluency increases with use, that its contents can be selfish, frivolous, or emotionally overcharged. He shows how they use coaching methods with seekers. He adds overwhelming evidence from linguists concerning the lack of the stamp of real language.

He then deals with the "gift of interpretation," showing that it is more of a practiced religious exercise.

The author uses the writings of the charismatic leaders as witnesses against their own doctrines. He shows how deeply concerned some of them are because of the shallowness which so often goes hand in hand with Corinthian verbosity.

Dr. Duewel would not be fulfilling his mission as spokesman for a great holiness missionary society if he did not have a closing chapter entitled "Are You Filled with the Spirit?"

An instructive appendix describes and defines the various gifts of the Spirit spoken of in the New Testament; and two dozen books are listed in a useful bibliography. This book should be in every pastor's library.

DAVID J. TARRANT

Preachers' Exchange



WANTED: Will either buy or pay postage and rental fee to read the following: *A Glimpse of World Missions*, Clyde W. Taylor; *Our Concern Is Children*, Caldwell; *Insights into Holiness*, compiled by

Kenneth Geiger; *Primer of Evangelism*, Fairbairn; *The Young Minister*, John Wilder, Charley A. Phipps, 908 W. 12th St., Grand Island, Neb. 68801.

WANTED: Will pay good price for copy of *Vessel unto Honor*, by Orval J. Nease, John K. Abney, P.O. Box "N," Oakland, N.J. 07436.

WANTED: H. Orton Wiley's *Epistle to the Hebrews*, Wayne Sawyer, 2652 Tongass Ave., Ketchikan, Alaska 99901.

WANTED: Set of C. H. Spurgeon's sermons: *Memorial Library*. Also set of Spurgeon sermons: *The Treasures of the Old Testament*; *The Treasures of the New Testament*. D. R. Muzum, 650 Elma St., Akron, Ohio 44310.

WANTED: *The Writings of Arminius*, all three vols. Don Budd, 1017-3 Benton Blvd., Kansas City, Mo. 64127.

WANTED: Sermons on cassette tape by Dr. Lawrence B. Hicks, Rodger N. Mayes, Rte. 1, Box 64A, Eagle Springs, N.C. 27242.

COMING
next month

- **A Message in the Shape of a Man**
Preachers should never forget that what they are speaking more loudly than what they say.
- **Shall We Preach on Hell?**
To display God's stop signs and sound His warnings are acts of love.
- **A Pastor Can Learn to Relax**
Some people work under more pressure than they need, and are making unnecessary drains on their minds and bodies.
- **Holiness Preaching Is As Broad as the Word**
As Pentecost Sunday approaches, "Dad" reminds his son of its proper place in the gospel message.

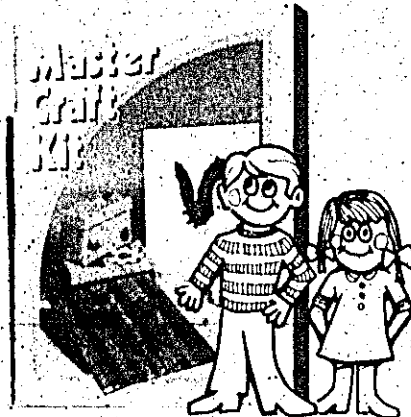
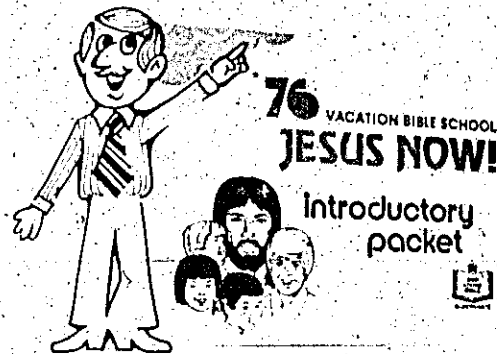
AMONG OURSELVES

Have you stopped beating your wife? is a classical example of the tricky question. It suggests an answer which must necessarily be limited to a yes or a no. Hidden is the fact that neither is adequate, because you have never started beating your wife. Thus the *either/or* fallacy misses the point and confuses the issue. Several other examples of such thinking continue to plague us. Should a pastor spend time in his study or in visitation? Should he preach God's love or His wrath? Should he be expositional or interesting? Should he be socially conscious or spiritually minded? Should he employ methods in mass evangelism or personal evangelism? All of these demand answers which are far from the *either/or* category, for in most cases the best answer would be *both*. So it is that biblical preaching need not be one choice with need-centered preaching the other. Why not, by the grace of God, present the truth based on the biblical message as it meets the needs of those who hear it? This is preaching at its best, and happy are those faithful preachers who have discovered the joy of proclaiming it.

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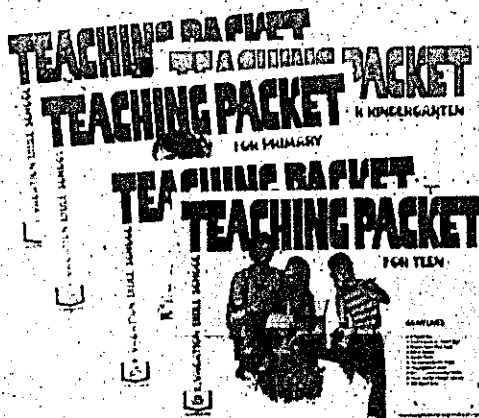
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Inside...

A MESSAGE IN THE SHAPE OF A MAN
The Editor

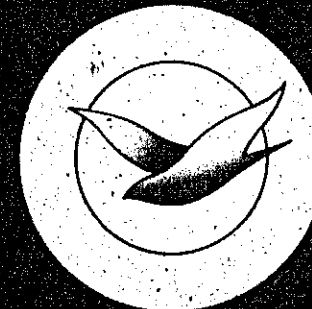
SHALL WE PREACH ON HELL?
Allen Bowman

CHARLES WESLEY'S USE OF THE
GREEK NEW TESTAMENT
Herbert McGonigle

A PASTOR CAN LEARN TO RELAX
Myrtlebel Lush

JOHN WESLEY—
COMING TO TERMS WITH DEATH
Donald D. Wood

REVIVAL PREPARATION
J. Melton Thomas



CONTENTS

- 1 A Message in the Shape of a Man Editorial
- 3 Shall We Preach on Hell? Allen Bowman
- 5 Charles Wesley's Use of the Greek
New Testament Herbert McGonigle
- 8 A Pastor Can Learn to Relax Myrtlebel Lush
- 10 John Wesley—Coming to Terms
with Death Donald D. Wood
- 12 Revival Preparation J. Melton Thomas
- 15 To a Sleeping Preacher's Kid William Stewart
- 16 Holiness Preaching Is As Broad
as the Word Practical Points
- 17 Lucifer's Letter to a District
Superintendent Pastor's wife
- 19 "Piano Bench Trauma" Raymond C. Kratzer
- 20 Sunday School Administration (Ideas) Asa H. Sparks

.....From the.....EDITOR

A Message in the Shape of a Man



PREACHERS WINCE WHEN THEY HEAR Edgar A. Guest's popular poem, "I'd rather see a sermon than to hear one any day." It seems such a shame to expend great energy, put in hours of hard work, go through years of training in biblical interpretation and communication skills, and produce a homiletical masterpiece—only to be told people are more aware of what we are than what we say.

But it is true, nevertheless, and we need to remember it.

Our preaching is, as Phillips Brooks described it, the "communication of divine truth *through a man* to men." The God-anointed, God-called, Spirit-filled *man* through whom the message flows Sunday after Sunday will have considerable effect upon the way that his message is heard and understood. And he can make the difference in the way that message is received.

Marshall McLuhan may exaggerate this point when he asserts that "the medium is the message," but in a sense this is true in the preaching of the gospel. The *kerygma* we proclaim is either validated or nullified by the lives we live. The message tends to take the shape of the man who proclaims it.

Admittedly, there are other factors which also contribute to persuasion. Logic is a powerful force in the process. Its use and misuse have much to do with the reasons people behave as they do. A course in logic is a must for every preacher, and he needs to be aware of the principles of straight thinking which lead to sound judgment.

Not only is logic a factor, but emotion also has something to do with the way we arrive at our conclusions. In some cases it assumes a greater role than logic. Hard facts sometimes play second fiddle to emotional considerations, so that the way we feel about the situation becomes more important to us than logical evidence. This could be a reason for paying additional costs for the automobile with the most chrome trim. It does not ride any smoother, nor get us there any faster, but we "like it" better.

In addition to the logical and emotional forces in persuasion, there is also the personal factor. This is what some of the experts in communication call *ethos*, borrowing from the Greeks a word which is descriptive of the persuader himself.

Ethos involves several elements. It is determined by the speaker's knowledge of his subject, for one thing. The preacher who has spent many hours with his Bible and his commentaries will have more *ethos* than one who misquotes, misinterprets, and mutilates the Scriptures Sunday after Sunday.

Knowledge applies also to other subjects included in the sermon, just as it applies to the biblical content. The preacher who sees himself as the oracle of God, the final word on any matter under consideration, and the highest authority on every question, had better be the genius he thinks he is! Unfortunately, he seldom is, because anyone that intelligent knows he does not have all the answers.

Along with a knowledge of the subject, there is in *ethos* an element of basic trust. Can the preacher be trusted, or is he trying to take advantage of us? Is he genuine, or is he presenting a façade of faith behind which there are selfish motives? Is he using us as means of achieving his own goals? Does he have our interests in mind, or does he have his own "axe to grind"? These are the questions going through the minds of people who hear us preach. More than we realize, many people have an uncanny ability to recognize insincerity, identify hypocrisy, and "spot a phony" in the pulpit or anywhere else.

This is not to suggest that the messenger is as important as the message he preaches. "But we have this treasure in earthen vessels," Paul reminds us, "that the excellency . . . may be of God, and not of us" (2 Cor. 4:7). But earthen vessels though we are, we do have a charge to keep. "Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (2 Tim. 2:19b-21).

One young pastor found himself misunderstood, misquoted, criticized, and all but destroyed by forces at work in his parish. He did not know how to solve such problems. His ministerial training had not suggested any procedures which would bring order out of such chaos. He was not gifted with such wisdom as might have brought calm in the midst of such a storm. But he had been to Calvary, and he had experienced his own personal Pentecost. He acknowledged to himself that he was completely inadequate to cope with such conditions in his own strength. He prayed that God might enable him to do the one thing he saw as his option: to exhibit *agape* love, and thus to demonstrate how a Spirit-filled Christian conducts himself in such a situation.

This he did, and when the storm was over, he was still there. And so was Christ's church. The preacher did not know *what to do*, but he knew *what to be*. Purged, sanctified, a vessel unto honor, meet for the Master's use—he was an example of what Christ can do through a message in the shape of a man.

To display God's stop signs is an intelligent procedure, and it is an act of love

Shall We Preach on Hell?

SOME YEARS AGO, at an intersection in the Oakhurst, Fla., area, a two-car crash killed one man instantly and seriously injured two more. An engineer from the state Road Department easily ascertained the cause of the catastrophe. Pranksters had removed the stop sign.

One's natural reaction is: "Such jokes as that should be dealt with summarily!" Yet many people who are righteously indignant over such an act are guilty of a far more serious offence. They seek to remove stop signs from the highway of life.

The warnings in the Bible are God's stop signs. Especially significant are the solemn statements about eternal punishment. "Prepare to meet thy God," they say to the sinner (Amos 4:12). Stop! You are "in danger of hell fire" (Matt. 5:22). Are we faithfully displaying the signs?

Believers today have a curiously ambivalent attitude toward the matter. If you mention "old-time, hell-

fire preaching" to them, you elicit an amused, tolerant smile. They associate it with crudeness and harshness—with some uncouth spellbinder from the sticks. But ask them, "You don't believe in hell?" and they will protest, "Of course we do, the Bible teaches it."

Truth is truth. Yet there are Bible-believing churches that one can attend for months on end without hearing a single message on eternal punishment. Were the subject mentioned only incidentally in the Bible, this would be understandable; but actually it appears there well over 100 times. References to it in the pulpit tend to be toned down with pleasing phraseology, but in the Word of God it is set forth in all its stark reality.

What has happened to our thinking and feeling in this area?

Unfortunately, there have been—and still are—preachers who lack refinement and tenderness. But should that fact intimidate us?

Consider two Bible examples of preachers who dealt with the subject. "You brood of vipers! Who warned you to flee from the coming wrath?" (Matt. 3:7, NIV).^{*} You recognize the preacher as John the Baptist, that desert ascetic clothed in camel's hair and a leathern girdle. But compare his words with these: "You snakes!

^{*}From *The New International Version*, copyright 1973 by New York Bible Society International. Used by permission.



by
Allen Bowman

Professor, Marion College
(Wesleyan)
Marion, Ind.

You brood of vipers! How will you escape being condemned to hell?" (Matt. 23:33).^{*} This is still stronger than John's fulmination—and the speaker is Jesus, clothed in a fine tunic, eating with sinners, imbued with compassion.

I am not suggesting that you call unsaved men snakes. John and Jesus were using a metaphor that made sense in the language of their day. The point is that they used a straight-from-the-shoulder approach, designed to jar self-satisfied sinners out of their complacency. There are plenty of pungent expressions in modern English that can make your message equally clear.

Why not call a spade a spade? It can be done without insulting people. The greatest preachers through the centuries have been crystal clear in their warnings as to the awful doom of the impenitent. If ever you are criticized for complete faithfulness in this respect, you will be in excellent company.

Some may object that in this more refined age, little attention to divine wrath is needed. To be sure, we have refinement of a sort—in foods and furnishings, car upholstery, and church ritual. But we have refined forms of sin, too: subtle expressions of dishonesty and disloyalty, nice terms to dress up the depravity of sophisticated transgressors. And side by side with refinement we have such blatant, unashamed wickedness as history has seldom seen.

The situation today calls for honest, courageous forthrightness in the pulpit. It demands speaking the whole truth in love. If ever there was a time to display the stop signs clearly, it is now.

Suppose you saw a group of people heedlessly rushing toward quicksands which had claimed the lives of multitudes. Would you softly suggest, "Don't you think you should be

careful?" More likely you would stand right in their path, wave your arms vigorously, and shout a clarion call to STOP. How can we be so certain that men are plunging toward hell and yet be so nonchalant about it?

Obviously no one should make the subject a hobby, anymore than he should make any other subject a hobby. But neither should one avoid it. Jesus' example is always a safe one to follow. He did not hesitate to discuss hell. He referred to it time and again. Nor did He ever mince words. The language He employed left no one guessing: "outer darkness," "wailing," "weeping and gnashing of teeth," the "worm [that] dieth not," "the fire [that] is not quenched," "anguish," "torment," "damnation."

Why should we, His servants, be less emphatic? The servant is not above his Lord.

Of course it is much easier to speak of pleasant truths like love, peace, and heaven. It is a far more welcome task to enlarge on the rewards of righteousness than on the penalties of sin. But the Bible emphasizes both with equal vigor. For every positive there is a negative.

The compassionate heart reaches out to men in danger. If you saw flames and smoke issuing from a building in which people lay asleep, certainly your concern would impel you to rush in and cry, "Fire!" To associate preaching on eternal perdition with an unloving spirit is completely beside the point.

Said faithful Paul to the Ephesian elders: "I am innocent of the blood of all men. For I have not hesitated to proclaim to you the whole will of God" (Acts 20:26b-27, NIV).

To display God's stop signs, under the anointing of the Holy Spirit, is an intelligent procedure. And it is an act of love.

The poet's knowledge of Greek made his hymns immortal as well as beautiful.

Charles Wesley's Use of the Greek New Testament

CHARLES WESLEY, the Orpheus of Methodism, drew his inspiration from many sources. Apart from the Scriptures, the most frequent allusions in his hymns are to the writings of the Church Fathers, particularly Ignatius, Tertullian, and Augustine; the Latin poets Virgil and Horace; and the English classics of Milton, George Herbert, and Dryden. But Wesley's abiding value is as a scriptural poet, and the greater part of his immense output of more than 6,000 hymns is concerned with biblical exposition.

There is one area of his work that has been but indifferently researched—his close acquaintance with the Greek New Testament. Bernard Manning, Dr. Martineau, and others have emphasized the scriptural content of Wesley's verse—in particular, how often he reproduces the actual words of the King James text.

Both John and Charles were care-

ful students of the Greek New Testament, and Charles was John's chief collaborator in the latter's translation of the New Testament, which translation was the text for *The New Testament with Explanatory Notes*, first published by John Wesley in 1754. That marvelous—and scarce—collection, *The Poetical Works of John and Charles Wesley*, in 13 volumes, comprising all verse written by both brothers, has many examples of Charles's knowledge of the Greek text. Of special interest are those passages in the King James Version where Charles was not happy with the translated text. John's translation of the New Testament anticipated no fewer than three-fifths of the changes made—130 years later—by the 1880 revisers, and Charles was not a whit behind John in detailed knowledge of the Greek text.

To begin with the Gospels, the AV renders Matt. 28:19: "Go ye therefore and *teach* all nations." The verb here is *matheteusate*, "to make disciples," while the usual Greek verb for "teach" (*didaske*) is found in v. 20. Most modern translations have "make disciples," but Charles Wesley had anticipated them:

*Great triune God, Thy servants own,
Sent to baptise into Thy name,
Sent a lost world for Thine to claim,
Sent to disciple all mankind.¹*



by
Herbert McGonigle

Pastor
First Church
of the Nazarene
Yorkshire, England

In the Fourth Gospel, the AV fails to bring out the important difference between two Greek verbs. John 13:10 reads: "He that is *washed* needeth not save to *wash* his feet, but is clean every whit." The significance of our Lord's words is brought out clearly in Wesley's translation: "He who hath been bathed (*ho leloumenos*) needeth only to wash (*nipsasthai*) his feet." The RV, RSV, and most others have followed Wesley in bringing out this vital distinction, and Charles puts it in poetic meter:

*If bathed in Thine atoning blood,
Am I not every whit made clean?
My care is now to wash my feet,
And if I humbly walk with Thee,
Sin I need never more repeat
Or lose my faith and purity.*

As both the Wesley brothers used a Greek text almost identical with the Textus Receptus,² they accepted the longer reading of Eph. 5:30; *Ek tes sarkos kai ek ton osteon autou* (of his flesh and of his bone), where the TR is supported by DGLP but not by the superior Aleph, A and B. Metzger thinks this longer reading "reflects various scribal expansions derived from Gen. 2:23," but our interest now is that Charles Wesley gives the more exact translation of the TR—"out of his flesh and out of his bone."

*Flesh out of His flesh we are
And bone out of His bone;
Who the heavenly nature share
Of God's most holy Son.*

In Phil. 2:5-8, that *locus classicus* on the Incarnation, the King James translators avoided the bold Kenotic truth of *heauton ekenosen*, and substituted the rather weak "made himself of no reputation." In his *Notes*, John Wesley translated: "He emptied Himself," and Charles uses this strong expression with great effect in the well-known lines:

*Emptied Himself of all but love
And bled for Adam's helpless race.*

Again, in another great hymn:

*Emptied of His majesty,
Of His dazzling glories shorn;
Being's source begins to be
And God Himself is born.*

Charles Wesley often rescues the force of a vivid Greek word that had lost something in translation, and his treatment of Phil. 4:7 is a striking example. The AV reads: "The peace of God . . . shall keep your hearts." The Greek verb is *phrouresei*, a future active indicative, meaning "will keep with a military garrison," and that forceful metaphor Charles brings into his verse:

*My strength, the joy Thy smiles impart
Thy peace doth garrison my heart.*

It is in passages like these that Charles Wesley's exegetical insight and poetic genius are blended together without hurt of scripture truth or violation of poetic propriety.

The Pastorals afford numerous examples of Charles Wesley's close acquaintance with the original text. The most striking is 2 Tim. 1:6: "Stir up the gift of God which is in thee." Here is the use of a Greek verb found nowhere else in the New Testament, *anazopurein*, a present active infinitive of *anazopureo*, meaning "to stir into flame." John wrote in his *Notes*: "Blowing up the coals into a flame," and the allusion here takes us back to Lev. 6:13, "Fire shall be kept burning upon the altar continually; it shall not go out" (RSV).³ In 1761 Charles published his two volumes: *Short Hymns on Select Passages of Holy Scripture*. Part of his preface read: "Many of the comments are borrowed from Mr. Henry's Comments, Dr. Gell on the Pentateuch and Bengelius (i.e. Bengel) on the New Testament." No mention of brother John's *Notes*, but he certainly used them, and both brothers illustrate the metaphor of kindling a fire in 2 Tim. 1:6. Charles prefaces this text to his poetic treatment of Lev. 6:13, and gives us some of his greatest lines:

*O Thou who camest from above.
The pure celestial fire to impart;
Kindle a flame of sacred love
On the mean altar of my heart.*

*There let it for Thy glory burn
With inextinguishable blaze;
Still let me guard the holy fire
And still stir up Thy gift in me.*

Paul wrote to Titus: "But when the goodness and loving kindness of God our Saviour appeared" (3:4, RSV). "Loving kindness" (in the AV "love toward men") is a translation of the Greek *philanthropia*, our familiar "philanthropy." Now philanthropy is not the easiest of words to scan in poetic meter, but Charles treats the original text *ipsissima verba*:

*When that philanthropy divine
Into a sinner's heart doth shine
It shows the wondrous plan.*

The AV rendering of Hebrews 10:38 is the result of deliberate emendation: "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." But the correct reading is not: "if any man draw back," but "if he," i.e., the man living by faith. All the Greek manuscripts have *ean huposteiletai*, a common Greek construction, a condition of third class with a first aorist middle subjunctive. From where, then, did the AV translators obtain *tis*—"any man"? The culprit here was Beza, who for doctrinal purposes arbitrarily introduced *tis* into the text. Beza saw only too clearly that the "just man" is the subject of the latter clause, and this militated against his dogmatism concerning eternal security. As Adam Clarke observes: "The insertion of the words 'any man' are intended to turn away the relative from the antecedent in order to save the doctrine of final and unconditional perseverance, which doctrine this text destroys." As we have witnessed already, Charles Wesley knew his Greek Testament,

and his treatment of this passage does justice to the original text:

*But may the righteous man
Who lives by faith divine
Receive the saving grace in vain
And from his God decline?
His God he can forsake,
With sin again comply;
Perdition's son, he can draw back
And unrepenting die.*

Many more examples could be quoted from these 13 volumes of *The Poetical Works*, illustrating how Charles Wesley uses the original Greek text in preference to a weak or misleading translation in the AV. But our space does not allow, so one last example of his scholarly insight and poetic skill. Two words in the Greek Testament, *diadema* and *stephanos*, are translated in the AV by the one word "crown." But *diadema* means the kingly crown, while *stephanos* is the wreath or garland of the victor. John Wesley in his translation, distinguished between the two words, using "diadem" and "crown," and Charles faithfully reproduces them:

*And who in Christ are found
They His diadem shall wear
With life and glory crowned.*

*Be faithful unto death,
Partake My victory;
And thou shalt wear the glorious wreath,
And thou shalt reign with Me.*

*The glorious wreath which not I see,
The Lord, the righteous judge, on me,
Shall at that day bestow.*

1. All verse quotations are from *The Poetical Works of John and Charles Wesley*, 13 volumes, edited by Dr. G. Osborn, and published by the Wesleyan Methodist Conference office, London, 1868.

2. On the authority of Adam Clarke, we know that John Wesley used the 1546 edition of Stephanus' Greek New Testament.

3. From the *Revised Standard Version of the Bible*, copyrighted 1946 and 1952.

*Christianity helps us face the music
even when we don't like the tune.*

Some people think they are more creative under pressure; but they are making an unnecessary drain on their minds and bodies

A Pastor Can Learn to Relax

By Myrtlebel Lush*

RECENTLY A YOUNG PASTOR mentioned that for several years—college, seminary, and associate years—he had been having severe tension headaches. I casually suggested he probably needed to relax more. His question, "How do you do that?" made me stop and think seriously about it.

First, *schedule a regular day off*. I really believe in the pastor's day off. Each one of us needs a day of rest. For one who has the total responsibility of the spiritual well-being of his congregation, Sunday cannot help but be a tension-filled day. Therefore, ministers need some *other* day of the week to relax.

Even if they prefer a day other than Monday, I would suggest they need at least Monday morning for a complete rest from pastoral duties. This is not to say they have to sleep in. Most pastoral families have preschool or school-age children. So the idea of sleeping in is likely impossible. But how about driving that school-ager to school and having a few minutes alone *just for him* with no pastoral duties intruding? Or going for a bike ride or a hike with that preschooler? Or taking the parsonage lady out for breakfast or brunch or

coffee? Or browsing through a place of particular interest to you both: a shopping center, an art museum, a hobby shop? There are unlimited opportunities, and you may get reacquainted!

Or if family commitments make it impossible to get together, those few hours would be an excellent time to develop a talent that might become a rewarding avocation in retirement years. Pity the soul who is totally at a loss as to how to spend his wonderful "golden" years when he is no longer in the mainstream of things.

Of course, none of these suggestions will relax tension if the pastor is still going over his Sunday efforts, planning his board meeting, or worrying about the calls he should be making.

Second, *plan ahead*. Too often tension is preordained because an individual waits until the last minute before preparing for an event, or a sermon, or a situation. The pressure of meeting a deadline causes extreme tension, and therefore physical and emotional exhaustion. Certainly this is not conducive to spiritual well-being.

Third, *learn to budget your time* so you are not rushing from one appointment to the next. Being on time is a "state of mind." We all know

chronically late individuals. This is unnecessary and one of the worst tension builders there is. It is just as easy to plan ahead and be some place *on time* as it is to be 15 minutes late—or on time, but a nervous wreck in the process.

When you have promised to be some place at a certain time, decide *then* how long it will take to get ready and to drive to the place of appointment, then make a mental note of the time you should start preparing. Suppose that you need to meet someone for lunch. Allow time for wrapping things up in the office, leaving your office, getting into your car, and going in time to be at the restaurant exactly on time. It works! And you can be relaxed, ready to listen or plan or create.

Some people say they are more creative under pressure, but they are making an unnecessary drain on their bodies physically, mentally, and emotionally.

Often the individual who suffers from a heart attack or physical exhaustion is the one who never takes a day off, never spends special time with his family, never relaxes, but

constantly pressures himself (and, unfortunately, others) in the work of the Lord. Or if he does take time off, his "motor" is racing and he doesn't really relax. I believe God is displeased with this kind of stewardship of one's time.

Fourth, *learn to get to and finish* that task that is unpleasant before it becomes a millstone around your neck. Each of us has duties we like less than others. The secret is to do the less desirable ones *first*, and get them out of the way. Fantastic! No tension build-up.

Finally, there are numerous *ways of instant tension release* when one is too busy to stop long: 15 minutes in a vibrator chair or on an exercycle, or running in place, or total "blackout"—stretched out flat on a bed, a floor, or a favorite chair. It doesn't really matter where or when, as long as it is particularly relaxing to you.

And now, when you have become a calm, relaxed pastor, you will be more patient, empathetic, and understanding of your people, and therefore a more successful shepherd of the flock.

Try it—you'll like it!

A FATHER'S PRECEPTS

He makes himself responsible for his children's behavior.

He is never blinded by love to his child's faults—he knows he serves his child's interest best by recognizing and correcting weakness.

He makes his child feel secure.

He shares in his child's activities.

He has his child's complete confidence.

He is always available to help solve youthful problems.

He recognizes and accepts as largely his responsibility his child's mental and spiritual development.

He contributes to making the home his child's haven.

He strives to be the man his child thinks he is.

—Selected

*Music evangelist.

Wesleyana



John Wesley— Coming to Terms with Death

By Donald D. Wood*

AFTER THE DEATH of one Miss Bovey, there came that night "such a storm of thunder and lightning as I never saw before, even in Georgia. This voice of God, too, told me I was not fit to die . . . since I was afraid, rather than desirous of it. O when shall I wish to be dissolved and to be with Christ? When I love Him with all my heart" (*Works*, I, pp. 36-37).

Wesley penned that entry to his *Journal* in 1732 at the time of his missionary tour to Georgia. He had lived with this dread for at least 23 years, since that fateful February night in 1709 when he had been plucked from the burning parsonage. Although only 5 years old at the time of his rescue, Wesley said that this memory was "the strongest impression I had till I was 23 or 24 years old" (*Arminian Magazine*, VIII, p. 152, 1785).

*Minister, Faith Wesleyan Church, Greensboro, N.C.

He retained this necrophobic attitude a few years after 1732, as is indicated by a further entry in his *Journal* on his voyage back to England. On his way homeward aboard the *Samuel*, Wesley discovered that the spectre of death still haunted him. "Let me observe hereon, 1. That not one of these hours ought to pass out of my remembrance, till I attain another manner of spirit, a spirit equally willing to glorify God by life or by death. 2. That whoever is uneasy on any account (bodily pain alone excepted) carries in himself his own conviction, that he is so far an unbeliever. Is he uneasy at the apprehension of death? Then he believeth not, that 'to die is gain'" (*Works*, I, p. 71.)

On January 24, 1738, a similar note is sounded when Wesley declares, "I have a fair summer religion. I can talk well; nay, and believe myself, while no danger is near: But let death

look me in the face, and my spirit is troubled. Nor can I say, 'To die is gain'" (*Works*, I, p. 74.)

How did Wesley's fear influence his theology, his preaching, his later life? Skevington Wood in *John Wesley: The Burning Heart* (Eerdmans, 1967) believes that Aldersgate was "the spiritual counterpart" to Wesley's childhood rescue from the fire, and cites Wesley to this point (p. 30). Wesley's earlier experience with fire became the parable in which the spiritual truth of Aldersgate was cast. W. H. Fitchett writes that Wesley's "theology translated itself in that night scene. The burning house was a symbol of a perishing world . . . He who had been plucked from the burning house at midnight must pluck men from the flames of a more dreadful fire" (*Wesley and His Century: A Study in Spiritual Forces*, Abingdon, 1906, p. 33).

These interpretations of Wesley's physical and spiritual rescue are not intended to suggest that Wesley's conversion was only a psychological rendezvous with himself, but rather to affirm that "God moves in a mysterious way His wonders to perform."

Though some have argued that Wesley dealt little with death and hell in his sermons, Wesley writes in his *Journal* on September 8, 1749; May 6, 1769; April 22, 1772; May 16, 1774; and March 23, 1777, of exhortations given along these lines. Many of his sermons derive from texts that require treatment of the matter: Revelation 20:12; Hebrews 9:27; Matthew 16:26; 24:44; and Mark 9:48 are but a few such texts.

In the sermons themselves, one discovers the subject of death appearing not infrequently. "Thus are the seeds of death in our very nature! Thus from the very hour when we appear on the stage of life, we are travelling toward death" (*Works*, VI, p. 222). Again Wesley declares that Sa-

tan, "the murderer of souls," tells us that we shall live to a ripe old age (*Works*, VI, p. 503). "How different, alas! is the case with him who loses his own soul! The moment he steps into eternity, he meets with the devil and his angels . . . And either he is bound with chains of darkness, and reserved unto the judgment of the great day; or, at best, he wanders up and down, seeking rest, but finding none" (*Works*, VI, p. 497). As to what death is, Wesley writes, "Death is properly speaking the separation of the soul from the body . . . but in many cases God only can tell the moment of that separation" (*Works*, VII, p. 229).

These quotations from Wesley's sermons are but a few selections from among many others, but the real test of Wesley's resolution of the problem of death is to be seen from the manner in which he and his Methodists faced the last enemy themselves. In 1748, he writes of six new believers who were to be executed for crimes previously committed. He tells of their all-night prayer meeting, after which they greeted the next morning with praise. When the bellman came and said, "Remember you are to die today," the prisoners replied, "Welcome news! Welcome news!" (*Works*, II, p. 123).

As Wesley is reported to have said on one occasion, "The world may not like our Methodists, but the world cannot deny that they die well."

Wesley did die well himself. Phrases like these were his last words: "I the chief of sinners am, but Jesus died for me"; "The best of all is, God is with us"; "The Lord is with us, the God of Jacob is our refuge"; "I'll praise, I'll praise"; and then "Farewell" (cited in Fitchett, *op. cit.*, pp. 511-12).

John Wesley had come to terms with death . . . and the terms were victory in Christ.

Evangelistically Speaking—

Revival Preparation

PREPARATION, in any area of life or activity, is the all-important element of success. Preparation is the hub of the wheel. It is the fuel of the motor. It is the foundation of the house. It is the spring from which the plunging river flows. It is the guide of the traveler. It is the blueprint of the builder. Any semblance of success can come only after thorough preparation.

This begins with the *preparation of revival purpose*. What do we have in mind for these special meetings at this particular time? Do we want renewal in the church, the deepening of spiritual life, or outreach to the unsaved? Do we expect revival or harvest, or both? Do we know what we want?

A young pastor, in his first charge out of seminary, asked us to come and help him in his South Dakota church in spe-

cial services. I don't remember what he called them: I do remember his writing as much as a year in advance, indicating an intent to move in two areas. One was leading all of his people into the deeper spiritual levels of holiness experience and relationship. The other was winning men from his constituency to the Lord. We saw both accomplished. His purposes were clear.

We should emphasize here that there are a variety of special meetings that can be profitably conducted in local churches. There have been a few Sunday school specialists in the church across the years who have helped a church to new life by concentrating in this field. I once knew a man whose emphasis was stewardship and tithing. Several days were spent with a local church teaching and leading to commitment in these areas. Prophetic conferences have been of value in some instances. I have heard of churches dedicating a few consecutive nights to its music. Campaigns of personal soul winning are being carried out. An in-depth and warmhearted presentation of our central doctrine—the Spirit-filled life and the sanctifying Christ—in holiness conventions is a venture many churches should attempt.

With such a variety of emphases to choose from, it is easy to see that "revival" to one person may be something else to another. I read of a man who saw

this announcement on a church marquee in southern California, "Revival Every Monday Night." Imagine his amazement when a few miles further down the freeway he saw a bulletin board calling out, "Revival Every Night, Except Monday." We have to invest the term with our own meanings—dependent on our purposes.

It seems to me that *revival* and *harvest* are the two words that should guide us in our intents. A given series of services may emphasize one or the other. Likely both will be intended. We will be moving toward renewal, revitalization, even rebirth of the people of God. A natural result will be a harvest of the readied crops, a bringing to decision and salvation the lost ones who are in our circles of concern.

Sometimes the emphasis is, and with purpose should be, almost totally involved with the church. It involves a calling of the church to concern, and cleansing, and commitment. It should result in new vitality, increased vigor, happy victory. Desire, determination, delight should be its issue. I heard Dr. Hugh C. Benner tell how he used to conduct such meetings at Easter time. He would do the preaching himself. Special musicians would often be brought in. It was announced that the only pressure would be that of the people's own hearts, out of their concern for and love of their Lord. Often the results among the unsaved were dramatic.

The other part is harvest—a going forth and weeping, bearing precious seed, and a coming again with rejoicing, bringing our sheaves with us. It is an identifying with the Shepherd who was not content with 99 safe in the fold, but sought after the lost 1 until He found it and came again, saying, "Rejoice with me; for I have found my sheep which was lost." This is our ultimate intent—a renewal that there may be a reaping.

Part of such reaping will depend on a *preparation of revival personnel*. Who is involved? And how? How are they prepared for contributory and vital functions?

Obviously there will be leadership. There will be general pastoral leadership. There will be the specific leadership of an evangelist—or one who is in the role of the evangelist. Who should that evange-

list be? What you want may well determine *who* you want. In this field there are specialties. There are a variety of types. There are diversified abilities. Recently I heard of a layman on a camp meeting board who inquired, "Do we not have any conviction evangelists?" This was an acknowledgment of the diversity.

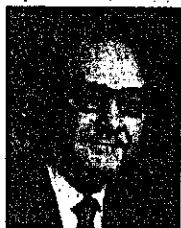
In a given situation, needs should be determined, then leadership secured, insofar as possible, to preach toward and guide in the accomplishment of the desired ends.

Preparation of the church and its people is essential. The revival periods of the church year should be established far in advance of the actual meeting times. The people should be informed as to those times, as to the goals for the meetings, and how they can be a part. Every service attendance should be stressed. The people need to be prepared as to their involvement in all of this.

There are many things to be done. There are the simple mechanics of ushering, recording the visitors, seeing to the proper heating or cooling of the building, and seeing that the building is clean. Special printed material needs distribution. Telephoning is appropriate. People will need to be assigned to all of these things. Special emphasis should be placed on the involvement of Sunday school workers, board members, and other officials so that attendance and participation from their areas be achieved. Musicians and singers are important.

One area where real training should be provided involves the altar service. Sensitivity to the Spirit is essential as this important time draws near. A prayer burden will come to full flower at this time. Often moving to a person's side with a sincere invitation to seek the Lord at the altar will begin a move toward that altar. A great host of praying people need to gather when the call is made for them. Instruction in the way of salvation is important at this time. More important is the intercessory prayer needed to help people into the healing presence of the Lord.

Before these actual meeting times there should be a *preparation of revival propagation*. This will include the early planning already alluded to. Advertising of various sorts should not be overlooked.



by
J. Melton Thomas
Evangelist
Mount Vernon, Ohio.

Newspaper stories and display ads are effective. In many areas, free spots on radio are available. If not, paid ads on radio and television are valuable. Attractive pass-out pieces are useful.

Promotional effort should continue all through the meetings. An emphasis on given nights which provide the people with appeals in their invitations have been successful—church nights, family nights, youth nights, neighbor and friend nights, Sunday school nights. Such emphases should be followed up by enlisting the attendance of the designated groups on the announced nights.

One area of great potential is the Sunday school. Some Southern Baptist churches will go so far as to have the Sunday school departments or classes meet each night in the early part of the service. They are then available for the total meeting in which all are together. This enlists the Sunday school workers in seeking attendance and salvation of pupils. Even one well-promoted Sunday school night can be a big boost.

A Sunday school rally on the Sunday of revival is still profitable when planned for and well organized. A word of caution is in order here: Adults tend to shy away from a Sunday morning altar that has been filled with children. In a situation where a strong bus program involves many children, an evangelistic service for them at the Sunday school hour is wise. Then the regular preaching hour can appeal to older children, youth, and adults.

One other area of revival preparation needs emphasis. It is the preparation of revival power. An automobile may be ever so beautiful, have the latest lines, striking colors, plush upholstery, and all the accessories, but a car is made to transport passengers. It may have all the designated things and yet not fulfill its purpose unless one hitherto unstated thing is added. That thing is power in the motor—the ability to transform to and fro motion into rotary motion.

In like manner, revival times may be well planned, faithfully promoted, adequately paid for, brilliantly programmed, but unless all the to and fro motion indicated above is turned into forward motion by spiritual power, the gospel chariot will go nowhere.

Involved in the preparation for this spiritual power is prevailing prayer. Special prayer times, as well as prayer emphasis in regular service times, should precede the actual meetings. Prayer is also vital during the days of the meetings themselves—prayer by groups, families, and individuals. A spirit of prayer during the actual services will provide a channel for the inflow of the Spirit of God. It is well to remember that Jesus said of certain types of stubborn situations, "This kind goeth not out but by prayer and fasting." Of the early disciples it was said, "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31).

Prayer with fasting! Prayer with witnessing! Prayer with faith and with expectation! Prayer with the sort of determination that Jacob expressed to the angel long ago, "I will not let thee go, except thou bless me."

These are days when there is such need for renewal and revival in God's Church—need for breakthrough revival, for life- and situation-altering revival, for revival that issues in cleansing streams, sweeping revival.

Dr. D. I. Vanderpool used to tell of the stumps and debris and accumulations in the stream, untouched by the ordinary flow of water. Then a mighty flood would roar through, and when the water receded, much that had held firm up to this time was thrown up on the banks, and the stream was cleansed.

There are a lot of ingrown problems, many obstructing situations, a host of needy people in our churches. They stand in need of the mighty moving of God that revival and renewal brings. May it come! May it come soon! May it come now! May the faith of the ancient song be vindicated:

*Over the hilltops, down from the
skies,
Coming from glory—lift up your
eyes!
While we are watching and while we
pray,
A mighty revival is sweeping this
way.*



To a Sleeping Preacher's Kid

By William Stewart*

Hi, Son,

I'd like to talk to you while you are asleep. The rough and tumble of the day is done, and reluctant sleep has caught up to you again. It makes me think, when I stand in this dark room and look at you—your quiet face, your curly hair, your crumpled fist. You don't know it, but it does something to a dad to stand and watch his boy sleeping. It's a feeling of sacredness and pride. I'm glad to be your dad. But thoughts come to my head, and it may be God who puts them there.

When I look at you asleep, I can see that your world is just as important to you as my world is to me: broken toys, hockey cards, lost balls, model cars. I remember these are the things that count in your world. So, Son, if they are important to you, I want them to be important to me. I hope I never get so lost in my world that I start treating your world with clumsy irritableness and careless impatience. I'll try to respect the things that matter a lot to you.

I'm glad you get so excited and enthusiastic. Even little things seem to fill you with joy. And I don't want to get so dull that I can't get excited with you. I want to tumble with you and play with you. I want to laugh with you—really laugh. I'll try at times to lay

*Pastor, Main Street Church of the Nazarene, Toronto

my responsibilities aside and drink a cup of excitement with you. Somehow you seem to enjoy fun so much more when I enjoy it with you.

I know, too, that your interests are not a man's interests—but a boy's. I sometimes forget what worlds of delight can be found in a mud puddle, or how utterly absorbing a broken airplane can be. Thank you for sharing these interests with me. I will take time to understand and care, because I hope that one day you will try as hard to mend a broken life as you try today to fix a broken airplane.

You look so peaceful now that you are asleep, but I can sense that things get rough for you sometimes. Some days your life is full of bumps and scratches, disappointments and failures. You fight to win, but sometimes lose; you try to succeed, but sometimes fail; you're criticized and scolded; you get discouraged. I know what this is all about, and I will try always to be sensitive so I may know when you need my encouragement, not my criticism. I will try to care enough so that I know when you need my arm around your shoulder. But, Son, when I miss it, forgive me.

Like all boys, you have a lot of needs. But what you want most of all is my love and respect. You want me to show it.

Love is giving you my full attention now and then.

Love is leaving my world sometimes and walking with you in your world.

Love is not hasty, irritable criticism.

Love is respecting your toys.

Love is helping you fix your airplane.

Love is teaching you to play golf.

Love is romping, fun and laughter together.

I'm a busy preacher, Son. My time is taken up. My interest is in the work. My energies are devoted to the church. But I love you. And if loving you means time and interest and caring, I'll love you enough to give it.

Practical Points

that make a difference

Holiness Preaching Is As Broad as the Word!

Dear Son:

Pentecost Sunday is upon us, and I am looking forward to it with faith and thanksgiving. I shall never forget that glad day when the Spirit of Christ in His fullness came into my heart, cleansing and filling with love toward God and others. Oh, your dad has had his temptations and failures since that day, but I have always walked in the light with the faith that the Holy Spirit did and does cleanse from all sin (1 John 1:7). I have grown under the guidance, quickening, and rebuke of the Holy Spirit. And the Lord helping me, I intend to stay on the Holiness Way until the day that I meet him.

A young preacher came to me the

other day and said, "I just ran out of holiness themes." You know what I had the audacity to tell him:

"Young man, the reason is that you are preaching topically, and continually drawing from the barrel. If you will start studying the Word, finding all the helps that you can, and preaching expositionally and textually, you will not run out for the next 100 years. And I don't expect you to live that long!"

Son, you don't have to use the old shibboleths. The Bible is so full of metaphor, analogy, simile, and other figures of speech that your expression can always find fresh communication of the doctrine of holiness. Whitsunday is the very day when you can tell your people, "Here it is in the Word. Take a good look at this relationship which actualizes what He has begun in your heart." The sin problem is still the vital issue we must face with the gospel. Thank God for a Christian fellowship that has remained true to that scriptural ideal.

Love,

Dad

SUCCESS

To be able to carry money without spending it;
To be able to bear an injustice without retaliating;
To be able to do one's duty when critical eyes watch;
To be able to keep at a job until it is finished;
To be able to do the work and let others receive the recognition;
To be able to accept criticism without letting it whip you;
To lift those who push you down;
To love when hate is all about you;
To follow God when others put detour signs in your path;
To have the peace of heart and mind because you have given
God your best—this is the true measure of success.

—Author unknown

JUNE

NAZARENE FOCUS

FOR
PASTORS
and LOCAL
CHURCH
LEADERS

Compiled by the General Stewardship Commission

EARL C. WOLF, Executive Director
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• General Superintendent Lewis

ASSIGNMENT AND RESPONSIBILITY always come and go together. They cannot be separated as a duo of life achievement. In the church this is ever true. When one as a minister accepts a call to a given church, he certainly accepts an assignment. But along with that comes a great big and very real responsibility. A person would be very unrealistic to think he could enjoy the assignment and neglect the responsibility that comes along with it.

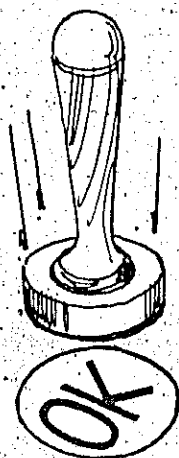
Preaching is part of the assignment, but it is also a tremendous responsibility. No pastor would ever think of accepting the assignment of preaching only one-half of the time for his church. We all know that the entire job comes as a unit. There is the responsibility for the souls, the destiny of the people of the parish. This is the most awesome responsibility of all. People may not be aware of this phase of your ministry, but God is; and it is to God that we answer, after all.

My son, Rev. Larry Lewis, who is pastor of Kent (Wash.) First Church, said to me the other day that he is aware of the fact that he is a spiritual resource for his people. That statement has remained with me ever since. How true it is. You as a pastor are the person who opens up new truths and gives spiritual sustenance to your people. They are not for the most part pursuing an aggressive course of spiritual conquest. It is your responsibility to challenge, stimulate, encourage, inform, and lead them into a victorious Christian life. This is responsibility, brethren, for which there is no equal.

What an assignment the ministry! What a responsibility! Every church, every service, every pastoral call, every ministry of your life must no doubt be known, recorded, and remembered

by the God who sees the sparrow fall. Our assignment and responsibility must be met. It must be met here as it must be confronted at the Judgment. May that judgment hour be a comfortable hour for us all.

"A Charge to Keep I Have" is a hymn we often sing. But for the minister it is too singular. Many charges to keep we have—day and night, year after year. It is good, because for this unspeakable duo of life and service we are called upon for our utmost, and in responding we really live.



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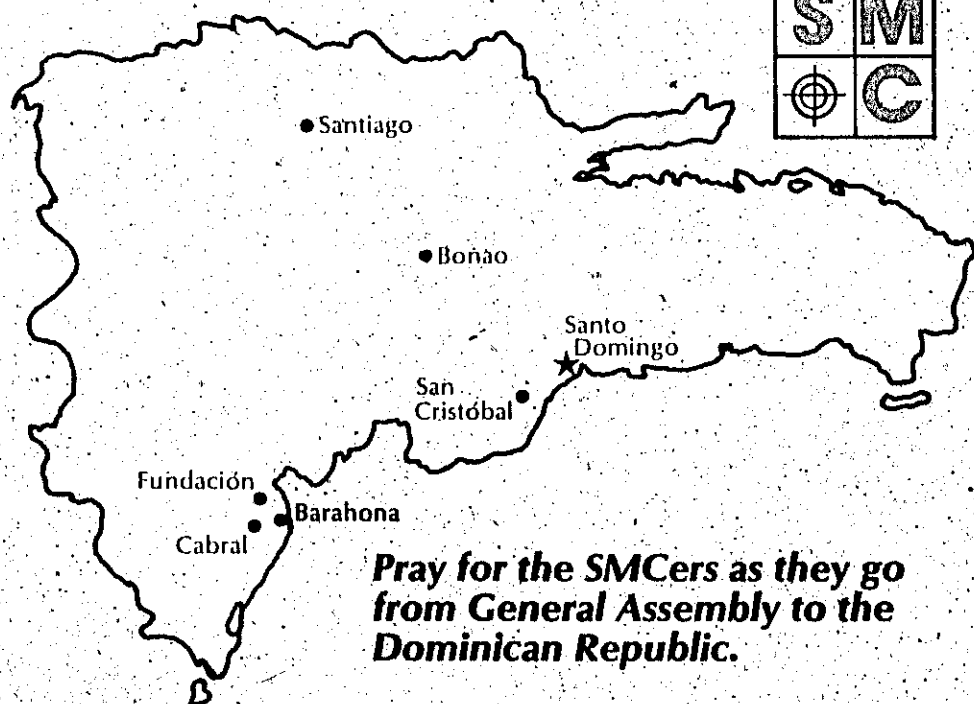
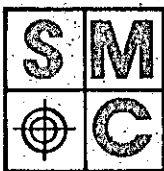
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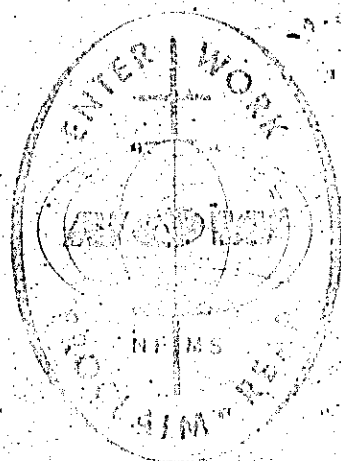
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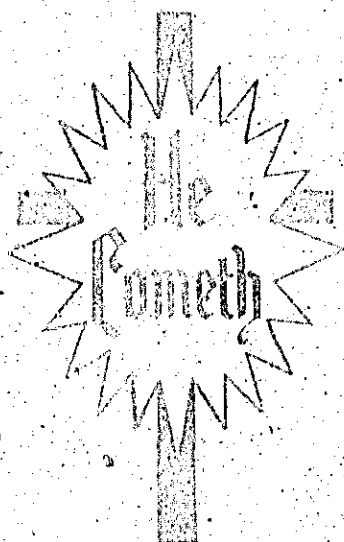


1960-64

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1964-68

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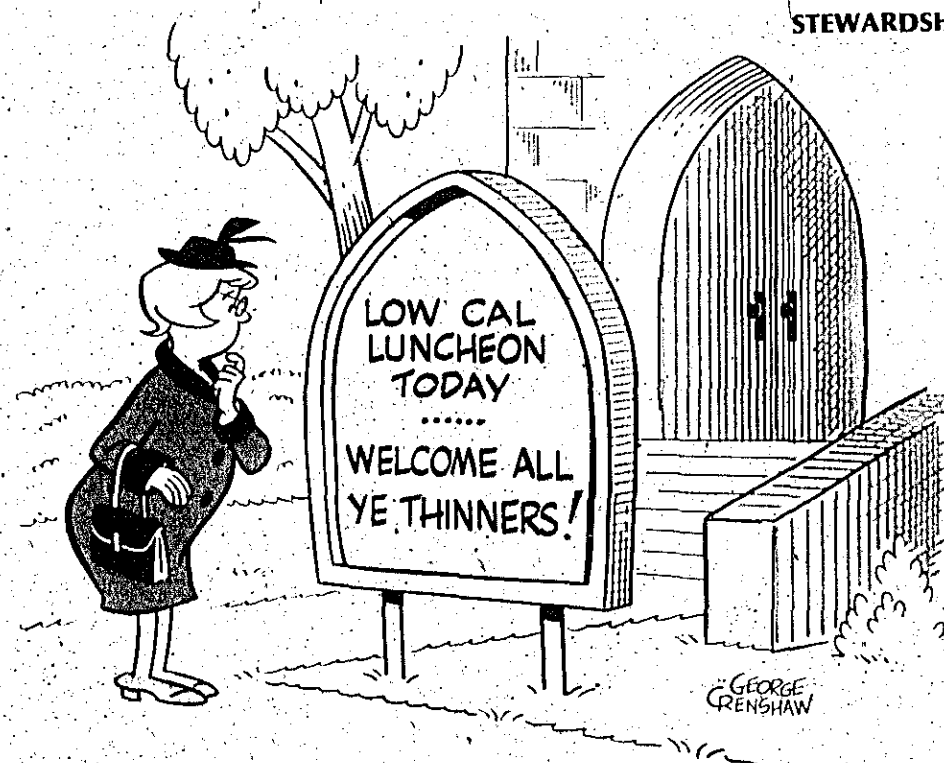
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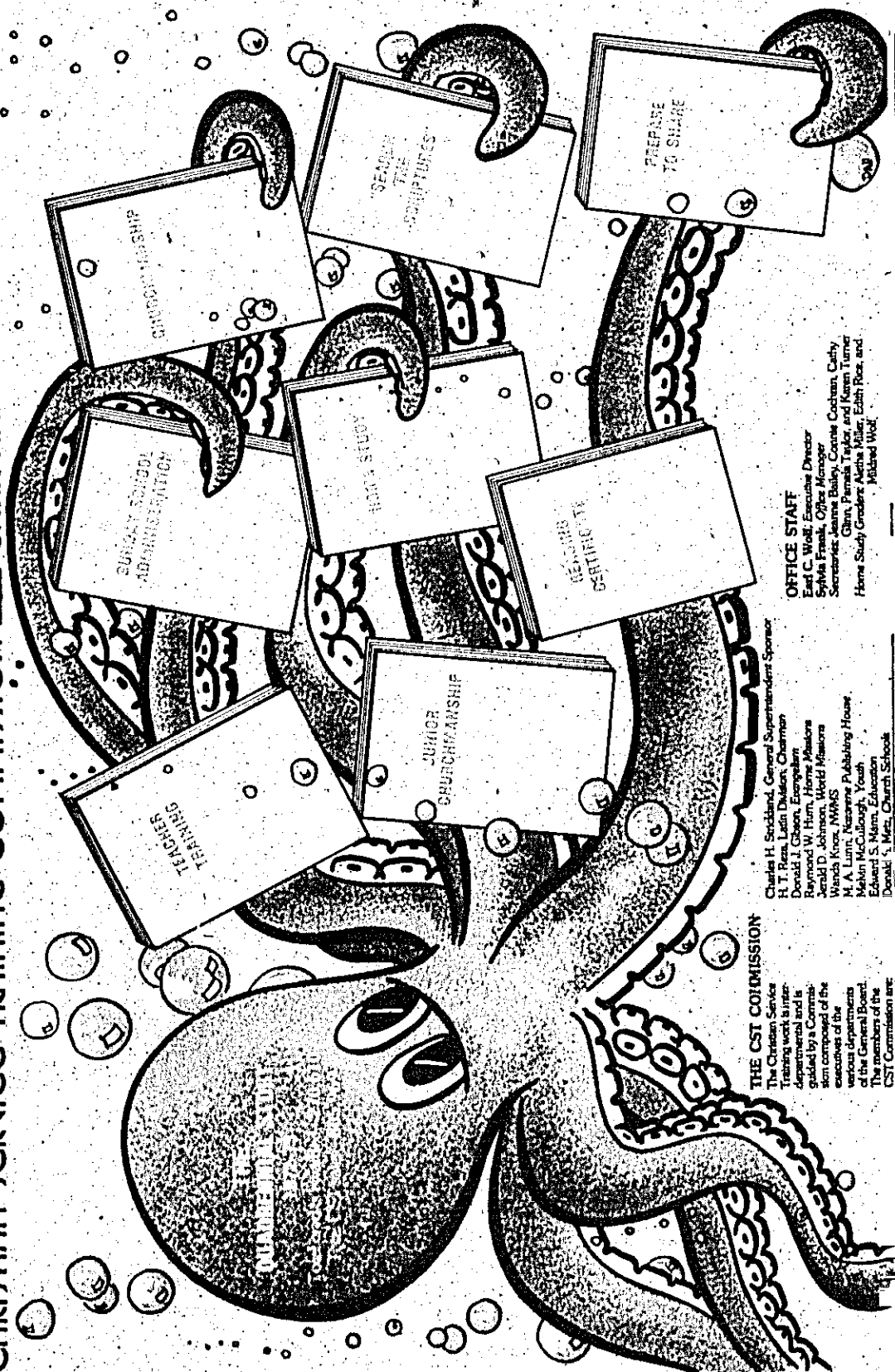


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Leader's guide—\$1.95

The Gap, by Hal Perkins • For Junior and Senior Highs • This is another in the Youth Guidance Series. Although it is basically on stewardship, it uses the term in its broadest connotation and covers all areas of Christian life, including crisis experience and subsequent growth in grace. □ "The purpose of this book," says the author, "is to help all who want to be Christlike (that is, use all their abilities in a Christlike manner) to discover how to narrow the gap between their potential and their performance . . . between their ideal and their practice." He says elsewhere, "The gap is the distance between what we are for Christ and what we could be. Because God expects us to be all we can be, this is a serious issue. Stewardship is not optional." □ The book is written in the mod free prose style which appeals to youth. □ \$1.75 each

FOCUS ON GROWTH

Presented by the Department of Home Missions

R. W. Hurn
Executive Secretary

195 New Churches—Praise God!

The Church of the Nazarene has been built on the concept of church growth.

When Dr. R. W. Hurn announced in January that the denomination had organized 195 new churches during the past quadrennium, according to reports filed with the Department of Home Missions, it was a signal that this concept is alive and well in the nation's largest holiness denomination.

Phenomenal growth during our early years was followed

by a decline in the number of new churches organized. For six successive quadrennia the number of new churches declined. But in the seventh quadrennium, a turnaround was noted.

This return to the dynamic of organizing new churches—Dr. Phineas Bresee called them "new centers of holy fire"—brings us to the 1976 General Assembly in Dallas with a new burst of confidence that God is indeed leading us to even greater growth for service to Him.

Twelve-Year Study Church Growth, New Churches Go Together

A 12-year church growth study prepared by the Department of Home Missions and updated through December

31, 1975, shows a marked correlation between those districts which organized the most new churches and the districts which reported the greatest percentage gain in membership.

While the relationship seems obvious, it needs continual reemphasis and development.

There were many districts during the 1972-76 quadrennium that did not even organize one new church.

The negative impact of zero church growth on Nazarene ministry and outreach is obvious.

Fortunately zero growth is the exception rather than the rule.

Young Nazarene preachers leaving college and seminary for pastoral and evangelistic ministries need not fear for a place of service while the denomination maintains a healthy church growth ratio.

Some church growth scholars believe that if a church saves a fair percent of its own children (known as biological church growth), it should gain as a denomination 25 percent in church membership over a 10-year period. Real church growth, according to this rationale, is experienced only when the percentage of gain goes beyond the 25 percent level. This assumes that the 25 percent gain is in church

membership drawn from children of church families.

Our study of 12 years reveals that the Mission Districts have, for the most part, turned in impressive gains based on percentage of growth in church membership (Samoa, 720.0 percent; Middle Europe, 227.2 percent; New Zealand, 91.4 percent; Alaska, 76.1 percent). These districts have, during the 12-year period, been very active in multiplying the number of their churches, in some cases almost doubling the number of churches.

Among the Regular Districts, beyond the Mission District state, the strongest growth in church membership has occurred among the following districts in the percentages shown: Virginia, 78.5 percent; New York, 75.1 percent; Florida, 69.3 percent; Kansas City, 68.7 percent; Colorado, 67.9 percent; Arizona, 61.7 percent; Sacramento, 61.5 percent.

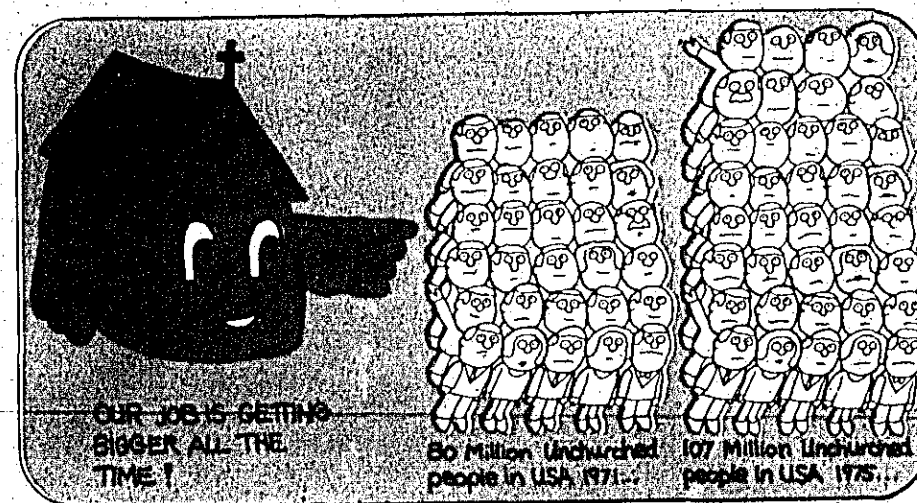
In each of these districts we find the largest number of new churches organized during the 12-year period. The districts and the total number of new churches organized for the 12-year period are as follows: New York, 18 churches; Virginia, 17 churches; Florida (includes the entire state, which is now three districts), 43 churches;

Arizona, 8 churches; Sacramento, 13 churches; Kansas City, 10 churches; Colorado, 12 churches.

A large number of districts had moderate gains in growth, ranging from 57.0 percent down to 30.6 percent. Here again, the districts that turned in moderate-to-strong growth statistics in church membership were quite strong in starting new work. These include: South Carolina, 57.0 percent; Canada Atlantic, 53.6 percent; Philadelphia, 51.5 percent; Hawaii, 49.5 percent; New Mexico, 49.4 percent; Michigan, 48.7 percent; Nevada-Utah, 45.4 percent; Northwest Oklahoma, 44.8 percent; Washington, 44.2 percent; North Carolina, 43.3 percent; Georgia, 42.5 percent; Southwestern Ohio, 41.1 percent; Maine, 40.8 percent; Oregon Pacific, 40.7 percent; Northwestern

Illinois, 40.6 percent; Houston, 40.5 percent; Washington Pacific, 39.5 percent; Kentucky, 39.3 percent; South Arkansas, 39.1 percent; North-east Oklahoma, 39.0 percent; Southern California, 38.3 percent; Joplin, 37.3 percent; Central California, 36.6 percent; Rocky Mountain, 33.9 percent; Canada Pacific, 33.6 percent; West Virginia, 33.5 percent; Northwestern Ohio, 31.5 percent; New England, 31.2 percent; Idaho-Oregon, 30.6 percent.

One factor that seems to be true to all of those who have turned in records of strong growth in church membership is the production of many new churches. A factor to be noticed among most of those districts with small percentages for church growth is that only a small number of churches were organized.



Home Mission Highlights: Church Growth Media presentation at Church Schools Convention.

Home Mission Pavilion: New concept in exhibits takes an exciting

look at effective ways to achieve church growth.

World-Home Mission Service Sunday afternoon, June 20. This joint service establishes a denominational precedent with great significance for the reaching of our total world.

The Department of Home Missions meeting in January adopted the following statements of program and

1. The Program Committee recommends that the Department of Home Missions give attention to the development of training seminars on total church growth, especially giving instruction concerning churches reproducing churches.

2. Because of the great need to minister effectively to our many racial and ethnic minorities, we recommend that the department provide leadership in developing educational programs to assist our people in bridging these barriers.

3. We recommend that the department promote the General Church Loan Fund in September (a change from June) in order to provide a fund of adequate strength for the financing of young Nazarene churches.

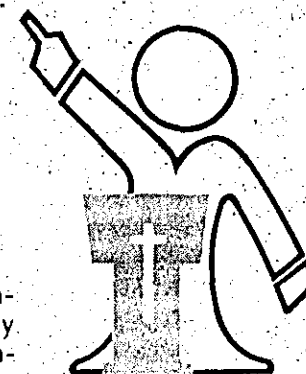
policy which were subsequently approved by the General Board.

4. Due to the continuing challenge of our great cities, we recommend that continued study and emphasis be placed on urban ministries with particular attention to the inner city, cross-cultural church planting, and ethnic church development.

5. We recommend that continuing study be made into the design and construction of better buildings for Nazarene worship and evangelism, and that the benefits of these studies be made available to our churches.

6. We recommend that special attention be given to strengthening the ministry and outreach of our rural and small-town churches.

PASTORS' LEADERSHIP CONFERENCES



- ◆ PALCON is a one-week denomination-wide pastoral development opportunity to be held on all Nazarene college campuses.
- ◆ Each conference will be built around five needs expressed by Nazarene pastors in a recent survey: personal and spiritual growth, biblical preaching, family ministry, church management, and evangelism.
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 - Trevecca Nazarene College
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May 30—June 3, 1977
 - Mount Vernon Nazarene College
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 - Olivet Nazarene College
June 13-17, 1977
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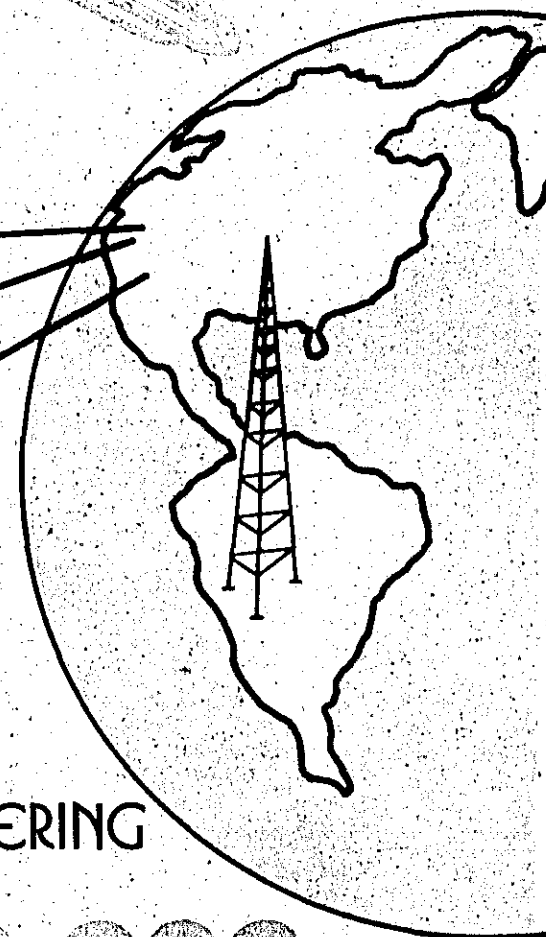


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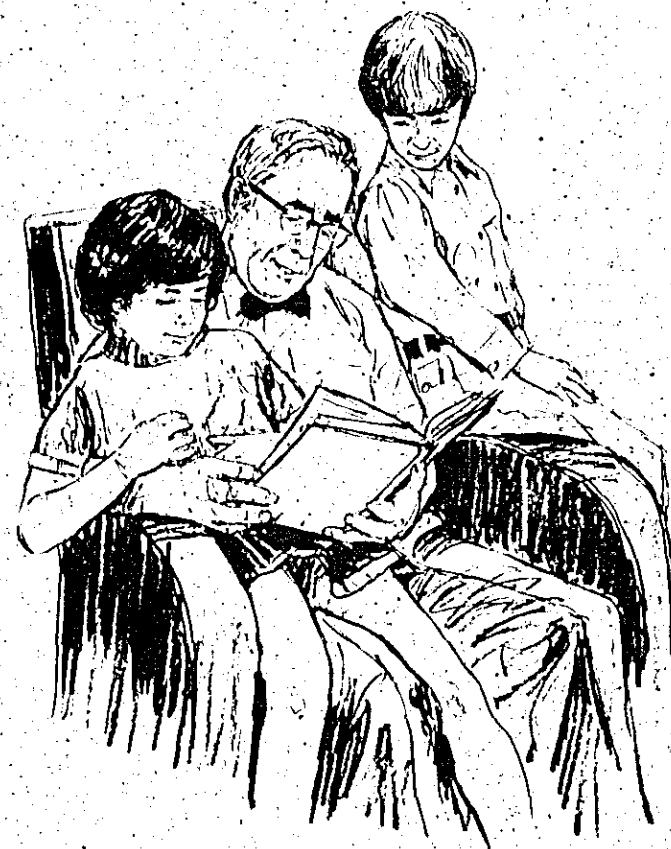
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 LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradford, Pa. 16701
 LOMAN, LANE AND JANET. (R) Box 1, Salisbury, N.C. 28144 (full-time)
 LONG, WILMER A. (R) R.D. #2, New Florence, Pa. 15944 (full-time)
 LOWN, A. J. (C) c/o NPH*
 LUSH, RON & MYRTLEBEL. (C) c/o NPH*
 LYONS, JAMES H. (C) 1011 W. Shaw Ct., No. 1, Whitewater, Wis. 53190
 MACALLEN, LAWRENCE J. & MARY. (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035
 MANLEY, STEPHEN. (C) 1778 S. 350 E., Marion, Ind. 40952
 MANNING, C. M. (C) Box N, Maysville, Ky. 41056
 MARTIN, DICK. (C) Box 60008, Sacramento, Calif. 95860
 MARTIN, PAUL. (C) c/o NPH*
 MARTIN, VERN W. (C) Route 1, Caldwell, Ida. 83605
 MAYO, CLIFFORD. (C) Box 103, Alton, Tex. 79220
 McABEE, JAMES. (R) 410 Freeman Ave., Seymour, Ind. 47274
 McCLURE, DARL. (C) R. 3, Box 500, Kenwood Plaza, Bryan, Ohio 43506
 McDONALD, CHARLIE. (C) R. 1, Box 308, Dale, Tex. 78616
 McDONALD, G. RAY. (R) 321 Curran, Brookhaven, Miss. 39601 (full-time)
 McGUFFEY, J. W. (C) 4715 Ponderosa, Tyler, Tex. 75701
 MCKINNEY, ROY T. (C) 2319 Wakulla Way, Orlando, Fla. 32809
 McNUTT, PAUL. (C) 215 W. 68th Terr., Kansas City, Mo. 64113
 McWHIRTER, G. STUART. (C) c/o NPH*
 MEER, WESLEY, SR. (C) 5713 S. Shartel, Oklahoma City, Okla. 73109
 MELVIN, DOLORES. (C) R. 1, Gretnup, Ky. 41144
 MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH*
 MERRELL, RICHARD L. (R) Box 20286, Minneapolis, Minn. 55431 (full-time)
 MERRITT, HERBERT & MRS. (C) 7401 Belinder, Prairie Village, Kans. 66208
 MICKEY, BOB, IDA MAE, & MARCELLA. (C) Box 1435, Lamar, Colo. 81052
 MILLER, MEL. (C) Bible Expositor, 226 W. Northrup St., Lansing, Mich. 48910
 MILLER, RUTH E. (C) 111 W. 45th St., Reading, Pa. 19606
 MILLHUFF, CHUCK. (C) c/o NPH*
 MONTGOMERY, CLYDE. (C) 2517 N. 12th St., Terre Haute, Ind. 47804
 MORRIS, CLYDE H. (C) 101 Bryant Lake Rd., Nitro, W.Va. 25143

(C) Commissioned (R) Registered ♦ Preacher & Song Evangelist ♦ Song Evangelist
 *Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.



DIRECTORY OF Retired Ministers Church of the Nazarene

(Information taken from 1975 District Journals)

- MULLEN, DeVERNE. (C) 67 Wilstead, Newmarket, Ont., Canada
 •MYERS, HAROLD & MRS. (C) 575 Ferris, N.W., Grand Rapids, Mich. 49504
 •NEFF, LARRY & PATRICIA. (C) 625 N. Water St., Owosso, Mich. 48867
 •NELSON, CHARLES ED. (C) Box 241, Rogers, Ark. 72756
 •NEUSCHWANGER, ALBERT. (C) c/o NPH*
 •NICHOLAS, CLAUDE. (R) 3395 Hammerburg Rd., Flint, Mich. 48507 (full-time)
 •OVERTON, WM. D. (C) Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097
 •DYLER, CALVIN B. (C) 1322 S. Hydraulic, Wichita, Kans. 67211
 •PALMER, JAMES. (C) 639 S. Home Ave., Martinsville, Ind. 46151
 •PARR, PAUL G., & THE SONGMASTERS. (C) Rte. 1, Box 167A Whitetown, Ind. 46075
 •PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH*
 •PECK, W. A. (C) R. 2, Box 65A, Malden, Mo. 63863
 •PEMBLE, A. R. (See Rocky Mountain Airs)
 •PERDUE, NELSON. (C) 3732 E. Rte. 245, Cable, Ohio 43009
 •PFEIFFER, DON. (C) 102 E. 7th St., Waverly, Ohio 45690
 •PHILLIPS, GENE E. (C) 800 E. Quincy Rd., Rte. 2, Griggsville, Ill. 62340
 •PITTS, PAUL. (C) 2213 Knoll Dr., Dayton, Ohio 45431
 •PIERCE, BOYCE & CATHERINE. (C) R. 4, Danville, Ill. 61832
 •PORTER, JOHN AND PATSY. (R) c/o NPH*
 •POWELL, CURTICE L. (C) 2010 London Dr., Mansfield, Ohio 44905
 •POWELL, EARL. (R) 1613 Hickory St., Flatwood, Ky. 41139 (full-time)
 •POWELL, FRANK. (C) P.O. Box 222, Oskaloosa, Ia. 52577
 •QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809
 •RAKER, W. C. & MARY. (C) Box 106, Lewistown, Ill. 61542
 •RAYCROFT, R. M. (C) c/o NPH*
 •REED, DOROTHY. (C) P.O. Box 32, Danville, Ill. 61832
 •REEDY, J. C. (C) 449 Bresee Ave., Bourbonnais, Ill. 60914
 •RICHARDS, LARRY & PHYLLIS (COULTER). (R) 2479 Madison Ave., Indianapolis, Ind. 46203
 •RIDEN, K. R. (C) c/o NPH
 •ROBERTSON, JAMES H. (C) 2014 Green Apple Ln., Arlington, Tex. 76014
 •ROBISON, ROBERT & WIFE. (C) Heaters, W.Va. 26627
 •ROCKY MOUNTAIN AIRS. (R) Box 1842, Bozeman, Mont. 59715 (full-time)
 •RODGERS, CLYDE B. (R) 505 Lester Ave., Nashville, Tenn. 37210 (full-time)
 •ROTHWELL, MEL-THOMAS. (R) 2108 Alexander Ln., Bethany, Okla. 73008
 •RUSHING, KEN & EDNA. (R) 3521 N.W. 97th St., Miami, Fla. 33147 (full-time)
 •RUTHERFORD, BOB. (C) R. 1, Lynchburg, Tenn. 37352
 •RUTHERFORD, STEPHEN. (R) Box 204, La Vergne, Tenn. 37086 (full-time)
 •SANDERS, RUFUS J. (C) 311 N. Third Ave., Saginaw, Mich. 48607
 •SAY FAMILY. (C) 1515 Pinelake Dr., Orlando, Fla. 32808
 •SCARLETT, DON. (C) 1806 Auburn, Speedway, Ind. 46224
 •SCHLANG, NEIL. (C) 1404 Old Ringgold Rd., Chattanooga, Tenn. 37404
 •SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221
 •SCRIBER, GEORGE. (C) 8642 Cherry Ln., Alta Loma, Calif. 91701
 •SERROTT, CLYDE. (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312
 •SEXTON, ARNOLD (DOC) & GARNETT. (C) 1116 Highland Ave., Ashland, Ky. 41101
 •SEYMORE, PAUL W. (C) Box 94, Pittsburg, Ill. 62974
 •SHARP, CHARLES & FAMILY. (C) R. 2, Box 216-D, Vicksburg, Mich. 49097
 •SHARPLES, J. J. & MRS. (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)
 •SHEA, ALBERT J. (C) 288 Shaborn Ln., St. Marys, Ohio 45885
 •SHOLAR, LINDA ROBINSON. (C) Box 5642, Fayetteville, N.C. 28303
 •SHOMO, PHIL & MIRIAM. (C) 517 Pershing Dr., Anderson, Ind. 46011
 •SHUMAKE, C. E. (C) P.O. Box 1083, Hendersonville, Tenn. 37075
 •SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117
 •SLACK, DOUGLAS. (C) 424 Lincoln St., Rising Sun, Ind. 47040
 •SLATER, GLENN & VERA. (C) 320 S. 22nd St., Independence, Kans. 67301
 •SMITH, CHARLES HASTINGS. (C) Box 937, Bethany, Okla. 73008
 •SMITH, DUANE. (C) P.O. Box 228, Lennox Ave., Union City, Ind. 47390
 •SMITH, FLOYD P. (R) 256 Oakhurst Ln., Arcadia, Calif. 91006 (full-time)
 •SMITH, OTTIS E., JR., & MARGUERITE. (C) 60 Grant St., Tidioute, Pa. 16351
 •SMITH, R. A. (C) Box 42, Wadsworth, Ohio 44281
 •SMITHS, SINGING. (C) P.O. Box 36, Ladsen, S.C. 29456
 •SNELL, DALE E. (R) 814 Paradise Ln., Colorado Springs, Colo. 80904 (full-time)
 •SNOW, DONALD E. (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507
 •SPARKS, ASA & MRS. (C) 91 Lester Ave., Nashville, Tenn. 37210
 •SPROWLS, EARL L. (C) c/o NPH*
 •STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008
 •STARNE, SAM L. (C) 448 S. Prairie, Bradley, Ill. 60915
 •STEPHENS, KEN. (R) P.O. Box 24537, Dallas, Tex. 75224 (full-time)
 •STEWART, PAUL J. (C) Box 90, Jasper, Ala. 35501
 •STOCKER, W. G. (C) 1421 14th Ave., N.W., Rochester, Minn. 55901
 •STONE GOSPEL SINGING FAMILY. (R) 5150 Airport Rd., Colorado Springs, Colo. 80916
 •STREET, DAVID. (C) P.O. Drawer "B," Versailles, Ky. 40383
 •STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503
 •SWANSON, ROBERT L. (C) 1102 Greenwood Dr., Yukon, Okla. 73099
 •SWEENEY, ROGER & EULETA. (C) Rte. 2, Box 106, Sharon Grove, Ky. 42280
 •TAYLOR, CLIFF. (R) Family Evangelist, 2469 Sacramento Dr., Redding, Calif. 96001
 •TAYLOR, JOHN D. (C) 205 N. Limit, Colorado Springs, Colo. 80905
 •TAYLOR, ROBERT W. (C) 4501 Croftshire Dr., Dayton, Ohio 45440
 •THOMAS, J. MELTON. (C) c/o NPH*
 •THOMPSON, GENEVIEVE. (C) Prophecy, Craig, Mo. 64437
 •THOMPSON, L. DEAN. (C) 314 S. Summit, Girard, Kans. 66743
 •TOEPFER, PAUL. (C) Box 146, Petersburg, Tex. 79250
 •TRIPP, HOWARD. (C) c/o NPH
 •TUCKER, BILL & JEANETTE. (C) P.O. Box 3204, La Vale, Md. 21502
 •TUCKER, RALPH. (C) c/o NPH
 •VANDERBUSH, HENRY AND RHONDA. (C) Bushnell, S.D. 57011
 •VANDERPOOL, WILFORD. (C) 11424 N. 37th St., Phoenix, Ariz. 85028
 •VARIAN, W. E. (C) 5423 Hicks Corner, Kalamazoo, Mich. 49002
 •WADE, E. BRUCE. (C) 3029 Sharpview Ln., Dallas, Tex. 75228
 •WALKER, LAWRENCE C. AND LAVONA. (C) c/o NPH*
 •WARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901
 •WELCH, JONATHAN & ILONA. (C) 106 Tyler, Danville, Ill. 61832
 •WELCH, RICHARD & CLAUDIA. (C) c/o NPH*
 •WELCH, W. B. (C) 5328 Edith St., Charleston, S.C. 29405
 •WEST, C. EDWIN. (C) c/o NPH*
 •WESTS, THE SINGING. (C) 910 Carlisle St., Colorado Springs, Colo. 80907
 •WHITED, CURTIS. (C) 307 N. Blake, Olathe, Kans. 66061
 •WILKINSON TRIO. (R) 2840 18th St., Columbus, Ind. 47201
 •WILLIAMS, G. W. (C) 2200 Elva Dr., Kokomo, Ind. 46901
 •WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
 •WISE, DAVE. (R) 9826 Springfield Pike, Cincinnati, Ohio 45215 (full-time)
 •WISEHART, LENNY & JOY. (C) c/o NPH*
 •WOLPE, JOSEPH P. (C) 3976 4th St., Riverside, Calif. 92501
 •WRIGHT, E. G. (C) c/o NPH*
 •WYLLIE, CHARLES. (C) 1217 Fuller, Winfield, Kans. 67156
 •WYRIK, DENNIS. (C) 603 Reed Dr., Frankfort, Ky. 40601
 •YATES, BEN J. (R) 5709 Willow Terr. Dr., Bethel Park, Pa. 15102 (full-time)

DEPARTMENT OF PENSIONS

A-C

ACKINCLOSE, GARNET, Leisure Time Pk., Rte. 1, Polk, Pa. 16342
 ADAMS, ROY, 824 W. Lancaster Rd., Apt. 121, Orlando, Fla. 32809
 AGGOLA, L. LEONA, 620 4th Ave. S.E., Jamestown, N.D. 58401
 AHERN, MRS. ROSIE MYRTLE, 2099 Coolidge, San Diego, Calif. 92111
 AKIN, FLOYD, 6206 N.W. 42nd, Bethany, Okla. 73008
 AKIN, G. M., 627 Pine St., Minden, La. 71055
 AKIN, MRS. INA LEE, 627 Pine St., Minden, La. 71055
 ALBRIGHT, J. C., 708 Rose Dr., Zephyrhills, Fla. 33599
 ALDRIDGE, WESLEY RAY, 4708 N. Donald, Bethany, Okla. 73008
 ALLEE, G. FRANKLIN, 219 S. 47 Ave., Yakima, Wash. 98902
 ALLEN, J. A., Box 559, Chandler, Okla. 74834
 ALLEN, MISS MABEL, c/o Orville R. Gieckler, P.O. Box A, New Salem, Ill. 62357
 ALLEN, O. A., 411 E. 2nd St., Apt. 301, Flint, Mich. 48503
 ALLISON, CLARK M., P.O. Box 153, East Liverpool, Ohio 43920
 ALLISON, FORREST F., Box 4, Ono, Pa. 17077
 ALLMON, SARA GERTRUDE, Rte. 2, Box 33, Nyssa, Ore. 97913
 ALLSHOUSE, WILLIAM C., 433 W. Wheatland Rd., Apt. 1093, Dallas, Tex. 75232
 ALTMAN, R. W., 3817 Kirby Ln., Louisville, Ky. 40299
 ANDERSEN, WILLARD P., 4219 N.E. 66th Ave., Vancouver, Wash. 98661
 ANDERSON, GILBERT, P.O. Box 84, Oberlin, Kans. 67749
 ANDERSON, H. W., 514 S. Polk, Hugoton, Kans. 67951
 ANDERSON, J. WILLIS, 6355 N. Oak Ave., Temple City, Calif. 91780
 ANDERSON, MACK, 3999 Emerald Lake Dr., Decatur, Ga. 30032
 ANDERSON, MARY E., 6335 N. Oak Ave., Temple City, Calif. 91780
 ANDERSON, T. M., 204 S. Maple St., Wilmore, Ky. 40390
 ANGLIN, V. W., Box 795, Brandon, Ore. 97411
 ANTHONY, H. B., P.O. Box 136, White Pigeon, Mich. 49099
 APPLEGATE, WILLIAM, 108 Morris, Bethel, Ohio 45106
 ARBUCKLE, A. J., Rte. 2, Edinburg, Ind. 46124
 ARECHUK, MYRTLE, 911 4th St., Grandview, Wash. 98930
 ARECHUK, N. J., 911 W. 4th St., Grandview, Wash. 98930
 ARMES, CONDON B., 267 E. 169th P., South Holland, Ill. 60473
 ARMSTRONG, ERNEST, 1500 W. 1st St., Roswell, N.M. 88201
 ASHCRAFT, JIM, 3708 Parrott, Waco, Tex. 76707
 ATKINSON, JAMES G., 115 Diamond, Canon City, Colo. 81212
 ATKINSON, MILDRED, 115 Diamond, Canon City, Colo. 81212
 AUGSBURY, A. C., 44 N. Jackson Ave., Apt. C-19, San Jose, Calif. 95116
 AUGSBURY, MARY H., 44 N. Jackson Ave., Apt. C-19, San Jose, Calif. 95116
 BABCOCK, A. M., Box 32, Orange City, Fla. 32763
 BABCOCK, R. WORTH, 935 N. Delrose, Wichita, Kans. 67208
 BAILEY, BERTRAM H., 4578 Harrison St., Redding, Calif. 96001
 BAILEY, BESSIE A., 4578 Harrison St., Redding, Calif. 96001
 BAILEY, VENUS P., 1101 Apache Blvd., Sp. 13, Tempe, Ariz. 85218
 BAIN, F. C., Rte. 2, Box 61, Erin, Tenn. 37061
 BAINTER, AVA A., Box 100, Hot Springs, Mont. 59845
 BAKER, ERNEST E., 22811 Lakeview Dr. F405, Mountlake Terrace, Wash. 98043
 BAKER, W. M., Rte. 6, Box 521, Salisbury, Md. 21801
 BALDWIN, EARL, 5015 Art. St., San Diego, Calif. 92115

BALL, G. W., 107 Lamont Cir., Dothan, Ala. 36301
 BALTZ, LESIE B., 1414 Nebraska Ave., Palm Harbor, Fla. 33563
 BANNING, R. M., 3174 Middleboro Rd., Morrow, Ohio 45152
 BANNISTER, J. E., 4043 Reed Ave., Memphis, Tenn. 38108
 BAPTISTE, WILLIAM C., Box 1791, Fort Saskatchewan, Alta., Canada T0B 1P0
 BARBER, F. L., 160 Skokian, Apt. 4, Franklin, Ohio 45005
 BARD, PAUL M., Rte. 2, Box 2275, Grandview, Wash. 98930
 BARNES, GERALD P., 17520 Kellogg, R.F.D. 1, Bowling Green, Ohio 43402
 BARTEE, BELLE M., Rte. 6, Box 313, Winchester, Ky. 40391
 BARTON, GRANT M., 1809 Darlington Ave., Crawfordsville, Ind. 47933
 BARTON, HUGH Z., 6728 N.W. 37, Bethany, Okla. 73008
 BARTON, MRS. MAGDA, 150 6th St., Ashland, Ore. 97520
 BARTRAM, P. J., 6025 S.E. 21st Ave., Portland, Ore. 97202
 BASHAM, H. I., 11 E. Roney Ave., North East, Md. 21901
 BASSETT, MERRILL G., 3800 Soranno, Apt. D, Bakersfield, Calif. 93309
 BATEMAN, MILDRED, 808 E. Florida Ave., Nampa, Ida. 83651
 BATES, CHRISTENA, 4706 N. Willow, Bethany, Okla. 73008
 BATES, J. L., 4706 N. Willow, Bethany, Okla. 73008
 BEARINGER, C. A., 17 Leisure Ln., Anderson, Ind. 46013
 BEALS, PRESCOTT L., 717 E. Alder, Wajla Walla, Wash. 99362
 BEASLER, L. A., 7107 N.W. 44th, Bethany, Okla. 73008
 BEBOUT, R. E., 829 Mesa Dr., Arroyo Grande, Calif. 93420
 BEDINGER, HAROLD D., Rte. 3, Murphysboro, Ill. 62966
 BEEGLE, RAY, 2582 N. U.S. Hwy. 68, Wilmington, Ohio 45177
 BELCHER, A. L., 911 Osage St., Muskogee, Okla. 74401
 BELEW, P. P., 909 Georgian Dr., Apt. C, Danville, Ill. 61832
 BELL, WALLACE B., 105 Tucker St., Fairfax, Va. 22034
 BELLEVILLE, JAMES FREDRICK, Rte. 1, Sears, Mich. 49679
 BENSON, ERWIN G., 8755 Chestnut Cir., No. 213, Kansas City, Mo. 64131
 BERRY, DWIGHT D., No. 10 Orchard Ave., Hart, Mich. 49420
 BETTCHER, ROY, 3212 Fourth Ave., Chattanooga, Tenn. 37407
 BIGGS, J. A., JR., 422 Highland Ave., Lewisburg, Tenn. 37091
 BISHOP, JOE, 1515 S. Jensen, El Reno, Okla. 73036
 BLACHLY, RAY W., 313 William Dr., Hershey, Pa. 17033
 BLACKMON, JAMES D., P.O. Box 499, Langley, S.C. 29834
 BLACKWELL, J. A., P.O. Box 554, Deslin, Fla. 32541
 BLAXTON, THOMAS, 403 E. Spruce Dr., Yukon, Okla. 73099
 BLUME, JAMES B., 711 20th St., Bedford, Ind. 47421
 BLYSTONE, E. GORDON, P.O. Box 13001, Edwardsville, Kans. 66113
 BOGGS, W. E., 11323 Cactus Ln., Dallas, Tex. 75238
 BOHANNAN, IVY, 1025 E. Florida St., Hanford, Calif. 93230
 BOLLING, C. GLENN, 7939 N.W. 21st Ave., Miami, Fla. 33147
 BONAT, MAE G., 6118 S.E. 90th Ave., Portland, Ore. 97266
 BOOMER, MRS. LOUIE D., Rte. 1, Box 69, Medford, Okla. 73759
 BORBE, LEO T., Box 479, Altaville, Calif. 95221
 BORDELON, C. E., 1835 Independence St., New Orleans, La. 70117
 BOWMAN, CHARLES W., 513 E. Main St., Hart, Mich. 49420
 BOWMAN, FRANCIS, 703 Cherry St., Williamstown, W.Va. 26187
 BOYETT, E. P., P.O. Box 113, Santa Fe, Tenn. 38482
 BRADLEY, ERNEST R., 20 17th St., Lowell, Mass. 01850
 BRADLEY, OSCAR HILLARD, 122 Highland Dr., Flemingsburg, Ky. 41041
 BRADY, JAMES J., 5871 19th Ave., Sacramento, Calif. 95820
 BRALEY, CLIFFORD G., 340 N. Bumby St., Orlando, Fla. 32803
 BRAND, W. H., c/o Mrs. George Glover, 14699 63rd Way N., Clearwater, Fla. 33520

BRANDYBERRY, OLIVER, 1049 Beverly Rd., Corona, Calif. 91720
 BRANNON, J. S., Rte. 1, Box 99-B, Williamstown, W.Va. 26187
 BRAY, IRA E., Rte. 1, Ava, Mo. 65608
 BRIDGES, R. V., 5411 Deerfield Tr., Atlanta, Ga. 30337
 BRIDGWATER, DOROTHY, 116 Wolfe, Colorado Springs, Colo. 80906
 BRIDGWATER, LEON G., 350 Field, Sp. 7, Canon City, Colo. 81212
 BRIDGWATER, R. E., 116 Wolfe, Colorado Springs, Colo. 80906
 BRINKMAN, FLORA, 403 Carlisle Rd. S., Lakeland, Fla. 33803
 BRINKMAN, GEORGE, 403 Carlisle Rd. S., Lakeland, Fla. 33803
 BROADHURST, NOAH H., 132 N. Brown St., Princeton, Ind. 47570
 BROCKMUELLER, CARL W., Rte. 1, Box 405, Homedale, Ida. 83628
 BROWN, HERVEY W., 5 Grove St., Millbury, Mass. 01527
 BROWN, I. EVERETTE, 1230 S. Julian, Denver, Colo. 80219
 BROWN, L. C., 1129 N. Fair St., Olney, Ill. 62450
 BROWN, MARVIN L., 607 Finney St., Lakeland, Fla. 33803
 BROWN, MELZA H., 1413 Liberty, Boise, Ida. 83704
 BROWN, ODELL, Rte. 6, Box 65X, Tyler, Tex. 75701
 BROWN, WILLIAM S., Goodrich, N.D. 58444
 BROWNING, JOHN R., SR., 606 Dingess St., Logan, W.Va. 25601
 BRUCE, JOHN E., 12237 Rhonda, Fairway Terr. Park, Medway, Ohio 45341
 BRUMAGIN, DOROTHY G., 497 Hoyt St., Painesville, Ohio 44077
 BRUNETT, A. J., 340 W. Williams, Decatur, Ill. 62522
 BRUNKAU, H. O., 4302 N. Donald, Bethany, Okla. 73008
 BRUNSON, FREEMAN A., 1224 Saratoga Ave., Grover City, Calif. 93433
 BRYANT, E. L., Rte. 2, Box 516, Maysville, Ky. 41056
 BUKER, GUY, 423 N. 5th St., Vincennes, Ind. 47591
 BURCH, JOHN C., Rte. 2, Grand Saline, Tex. 75140
 BURGE, DAVID A., 885 Orange, Vidor, Tex. 77662
 BURKETT, J. E., 11200 S.E. Diana Ave., Boring, Ore. 97009
 BURKHART, MUNROE S., 1721 N. 23rd, Waco, Tex. 76707
 BURLESON, W. H., 4242 41st St., San Diego, Calif. 92105
 BURTON, MAMIE, 217 Milton, Springfield, Ill. 62702
 BURTON, RAYMOND B., Rte. 2, Urbana, Ill. 61801
 BURTON, W. HERMAN, 1261 N. Monte Verde Ave., Upland, Calif. 91786
 BUSS, MRS. ROSE, 512 Lafayette, Danville, Ill. 61832
 BUSSEY, BESSIE SIAS, 25025 N. State St., Sp. 22, Hemet, Calif. 92343
 BUSTER, E. L., P.O. Box 1196, Gainesville, Fla. 32602
 BYNUM, PAUL R., 302 Williams St., Fredericktown, Mo. 63645
 BYRON, LLOYD B., 227 Barcelona Dr., Novato, Calif. 94947
 CAIN, N. BECTON, 13911 Russ Dr., Houston, Tex. 77039
 CALHOUN, H. HAROLD, 3396 Adeline St., Memphis, Tenn. 38118
 CAMPBELL, ADDIE B., 317 E. Choctaw, Holdenville, Okla. 74848
 CAMPBELL, IRA L., 501 Skylark Dr., Oklahoma City, Okla. 73127
 CANADA, FRANK, 319 W. Warren, Mitchell, Ind. 47447
 CANDLER, W. L., Rte. 3, Box 466, Franklin, Tenn. 37064
 CANFIELD, RAYMOND H., 336 Jordan, Ventura, Calif. 93003
 CANTRELL, ROY H., Box 668, Bethany, Okla. 73008
 CANTRELL, SAMUEL GLENN, General Delivery, Monrovia, Ind. 46157
 CANTWELL, LUTHER, 320 N. 9th St., Ponca City, Okla. 74601
 CARBY, FRED T., Rte. 3, Philpot, Ky. 42366
 CARGILL, A. L., 1418 W. 3rd, Florence, Colo. 81226
 CARMAN, H. A., Rte. 3, Box 298, Bristol, Okla. 74010
 CARMICHAEL, C. JEROME, 2747 Schular Ave. N.W., Massillon, Ohio 44646
 CARRELL, MRS. C. J., 510 Elizabeth, Irving, Tex. 75060

DEPARTMENT OF PENSIONS

CARROLL, C. H., 36 S.W. 57th St., Oklahoma City, Okla. 73109
 CARROLL, MORGAN, Rte. 1, Box 218, Conway, Ark. 72032
 CARTER, HARRY, 91 N. 7th Ave., Beech Grove, Ind. 46107
 CARTER, JACK A., 101 Arcade St., Gadsden, Ala. 35903
 CASEY, H. A., 1008 Wabash Ave., Vincennes, Ind. 47591
 CERDA, AGUSTIN, 9626 Desilu, San Antonio, Tex. 78240
 CHAPMAN, C. C., 1795 Park St. Ct. N.E., Salem, Ore. 97303
 CHAPMAN, CHARLES L., Box 43, Anapolis, Ill. 62413
 CHAPMAN, LOUISE R., 6355 N. Oak Ave., Temple City, Calif. 91780
 CHASE, WILLIAM, Apt. 220C, Ellis Hollow Rd., Ithaca, N.Y. 14850
 CHILDRESS, SAMUEL K., P.O. Box 27365, Tempe, Ariz. 85282
 CHOATE, ELIZABETH R., 1164 Chemawa Ln. N.E., Salem, Ore. 97303
 CHOPLIN, MRS. FRANKIE, 523 N. Arapahoe, Geary, Okla. 73040
 CHRISTENSEN, ALFRED M., Rte. 3, Bear Swamp Rd., Peru, N.Y. 12972
 CLABORN, PEARL, P.O. Box 595, Jasper, Ala. 35501
 CLARK, HUGH S., 602 S. Broadway, Georgetown, Ky. 40324
 CLARK, JOSEPH W., 1238 S. Westfield, Wichita, Kans. 67209
 CLEGG, L. H., 2925 S. 12th, Abilene, Tex. 79605
 CLIFTON, BOOTH, Box 535, Bellevue, Ky. 41073
 COATNEY, C. E., Box 643, Sandy, Ore. 97055
 COATS, HAROLD, Rte. 1, Box 13, Drumright, Okla. 74030
 COBLE, ELDON R., 807 Parkway, Arroyo Grande, Calif. 93420
 COBURN, CURTIS G., R.F.D. (Star), Booneville, Ky. 41314
 COCHRAN, JOHN A., 6355 N. Oak Ave., Temple City, Calif. 91780
 COCHRAN, MRS. MARIE, 6355 N. Oak Ave., Temple City, Calif. 91780
 COIL, KEN L., P.O. Box 454, Burns, Ore. 97720
 COLE, FLOYD E., Box 126, Zolfo Springs, Fla. 33890
 COLLINS, A. E., Box 682, Carleton Pl., Ont., Canada K0A 1J0
 COLLINS, JOSEPH C., Box 264, Morristown, Ind. 46161
 COMBS, W. J., 17922 S.W. 175th St., Miami, Fla. 33157
 CONNER, ARLE B., 1843 Bryant St., Cottage Grove, Ore. 97424
 CONNER, BYRON B., 744 E. Main St., Rockwood, Pa. 15557
 CONWAY, L. W., 750 Michigan Ave., Apt. K-9, Washington, Pa. 15301
 COOK, ARTHUR B., 2309 35th W., Seattle, Wash. 98199
 COOK, JOSEPH B., Box 565, Fredericktown, Mo. 63645
 COOK, RICHARD, 865 West St., Rte. 3, Laingsburg, Mich. 48848
 COOPER, MARY, Freedom Acres, No. 3, 2210 W. Memorial Dr., Muncie, Ind. 47302
 COPE, JACOB A., 1623 5th St. S., Nampa, Ida. 83651
 COPE, MILDRED C., 1623 5th St. S., Nampa, Ida. 83651
 CORBETT, C. T., 459 N. Forest Ave., Bradley, Ill. 60915
 CORLETT, D. SHELBY, 1020 Bradbourne, Apt. 32, Duarte, Calif. 91010
 CORLETT, LEWIS T., Royal Oaks Manor, B 19, 1763 Royal Oaks Dr., Duarte, Calif. 91010
 CORNELISON, E. L., Rte. 3, Box 53, Los Fresnos, Tex. 78566
 COUCHENOUR, W. I., Rte. 1, Box 179, St. Louisville, Ohio 43071
 COX, MELVIN I., 312 S. Warman Ave., Indianapolis, Ind. 46222
 CRABTREE, MRS. CHARLES, 4547 Ludlow Rd., Urbana, Ohio 43078
 CRANE, OLIVER, Box 3, 109 Pine St., Wheeler, Wis. 54772
 CRAUSWELL, CHARLES, Rte. J, Box 192-C, White Springs, Fla. 32096
 CREAMER, C. C., 9027 E. River Rd., Venice, Fla. 33595
 CREWS, H. F., P.O. Box 18302, Dallas, Tex. 75218
 CRIDER, FOREST E., 112 E. Boyd, Greenfield, Ind. 46140
 CRIDER, MARCELLUS, Rte. 3, Box 27, Shelbyville, Ind. 46176
 CROFT, CHARLES W., 1521 E. Dakota, Nampa, Ida. 83651
 CROFT, W. DON, Box 24, Hernando, Fla. 32642
 CRONK, C. A., 3619 S. Clark Ave., Tucson, Ariz. 85713
 CROSSMAN, W. E., 2144 Lincoln Ave., Whiting, Ind. 46394
 CROY, J. W., 2212 N. El Molino, Altadena, Calif. 91001

DEPARTMENT OF PENSIONS

CRUMMER, ERNEST R., 1025 W. Vasser St., Orlando, Fla. 32804
 CRUMP, HARRY E., 417 Pickens Cts., Rock Hill, S.C. 29730
 CRUTCHER, ESTELLE I., 1466 1/2 Mountain, Pasadena, Calif. 91104
 CUEVAS, MANUEL, 36 E. Mariposa St., Altadena, Calif. 91001
 CUMMINGS, G. BURTON, P.O. Box 796, Cloverdale, Calif. 95425
 CUMMINGS, J. S., 2015 E. Southern Ave., Greenbriar Apt. No. 26, Tempe, Ariz. 85282
 CUNNINGHAM, LAROE, Rte. 1, Chrisman, Ill. 61924
 CUNNINGHAM, RAYMOND W., Box 447, Institute, W.Va. 25112
 CURL, MRS. CHARLES F., 1223 Lewis, Wichita, Kans. 67211

D-F

DAFOE, H. M., 1549 Belle Ave., Flint, Mich. 48506
 DALE, R. L., 201 Kinimore St., New Port Richey, Fla. 33552
 DALTON, N. F., Box 217, Mansfield, Ark. 72944
 DANCE, MISS JOHNNIE H., 2150 Midway Manor, Shreveport, La. 71108
 DART, DONALD K., 588 N. Whitney, Dinuba, Calif. 93618
 DAVIS, CARL H., 10414 Dyer St., #48, El Paso, Tex. 79924
 DAVIS, CHARLES J., 609 Portorico, Alamogordo, N.M. 88310
 DAVIS, DOROTHY FAY, 6355 N. Oak, Temple City, Calif. 91780
 DAVIS, E. H., 3335 South Florida, Lakeland, Fla. 33803
 DAVIS, EVERT O., P.O. Box 508, Oakridge, Ore. 97463
 DAVIS, GLADYS W., 1000 Mulberry, Colonial Lodge, Independence, Kans. 67301
 DAVIS, H. RALPH, 2386 E. Del Mar, No. 227, Pasadena, Calif. 91107
 DAVIS, LEO C., 403 "N" St., Bedford, Ind. 47421
 DAVIS, LEONARD, Rte. 1, Box 109A, Talata, Okla. 74080
 DAVIS, M. FLORENCE, 4305 N. Donald, Bethany, Okla. 73008
 DAVIS, RAY, Rte. 9, Box 655, Tulsa, Okla. 74107
 DAWSON, LLOYD W., 200 Renker Rd., Lansing, Mich. 48917
 DAYHOFF, I. E., 1310 E. 8th Ave., University Park, Ia. 50313
 DEAN, H. F., Rte. 2, Greenbrier, Ark. 72058
 DEAN, LLOYD R., Box 422, North Vernon, Ind. 47265
 DE BOARD, F. N., 2020 S. 22nd St., St. Joseph, Mo. 64507
 DECH, ANDREW G., SR., 407 Briarwood, Yukon, Okla. 73099
 DE LONG, BURGESS M., Rte. 10, Box 2490, Plant City, Fla. 33566
 DE LONG, RUSSELL V., 5932 48th Ave. N., St. Petersburg, Fla. 33709
 DENNIS, A. L., 12705 N.W. 2nd Ave., North Miami, Fla. 33168
 DENNY, EARL E., 6232 Harwood Dr., Orlando, Fla. 32811
 DE VORE, GEORGE A., 195 W. Larpenteur Ave., St. Paul, Minn. 55113
 DEWITT, PEARL L., 1640 N. Oxford Ave., Pasadena, Calif. 91104
 DIBBLE, U. D., Box 27, Walkerton, Ind. 46574
 DICKERMAN, CHARLES B., 7940 N.W. 28th Terr., Bethany, Okla. 73008
 DICKERSON, HARRY N., 5220 N.E. 20th Ave., Fort Lauderdale, Fla. 33308
 DICKINSON, RUSSELL, Rte. 2, Nazarene Camp Grounds, Vicksburg, Mich. 49097
 DIEHL, HARRISON W., Rte. 2, Box 154, Zelienople, Pa. 16063
 DIMBATH, MERLE S., 215 Hidden Lake Dr., Brandon, Fla. 33511
 DIPPLE, JUNE, 638 Roberts, Bourbonnais, Ill. 60914

DIXON, GARFIELD, P.O. Box 135, Paonia, Colo. 81428
 DIXON, PEARL A., 1428 10th, Longview, Wash. 98632
 DOBBINS, C. H., Yoder, Ind. 46798
 DODDS, PAUL L., 281 W. 13th, Springfield, Colo. 81073
 DODGE, ELWOOD J., Trevecca Towers, Apt. 1405, 60 Lester Ave., Nashville, Tenn. 37210
 DOERLE, HARRY H., c/o Howard Doerle, 3711 Wallace Ave., Tampa, Fla. 33611
 DOLE, JAMES L., 10018 Churn Creek Dr., Redding, Calif. 96001
 DONLEY, JOHN R., 24 Lincoln Dr., Rte. 1, Port Richey, Fla. 33568
 DONOHUE, DONALD, 432 Carol Dr., Richmond, Ind. 47374
 DOZIER, JAMES, 207 Starks, Manchester, Ohio 45144
 DOZIER, W. H., Rte. 2, Cedar St., Box 20, Dover, Tenn. 37058
 DROWN, FREDERICK A., Rte. 3, Box 29A, Bemidji, Minn. 56601
 DUBY, E. L., 4011 N. Peniel, Bethany, Okla. 73008
 DUCKETT, C. T., 314 Wimpole Dr., Nashville, Tenn. 37211
 DUDLEY, JAMES E., 12019 22nd Ave. N.E., Seattle, Wash. 98125
 DUKE, F. J., Longville Rte., Pineville, Minn. 56474
 DUMANN, ELIZABETH M., Rte. 2, Box 69, Clymer, Pa. 15728
 DUNLAP, JAMES, Rte. 7, Courtwood St., Florence, Ala. 35630
 DURHAM, W. N., Rte. 2, Box 174U, Marshfield, Mo. 65706
 EARLES, JAY, 2410 33rd St., Shawmut, Ala. 36876
 EASON, H. J., 5001 Jasmine Ave., Savannah, Ga. 31404
 EASTMAN, H. T., 5102 Galley Rd., #317A, Colorado Springs, Colo. 80915
 EBY, AMOS T., Box 1273, Farmington, N.M. 87401
 ECKEL, W. A., 1692 E. Shoreline Dr., Camarillo, Calif. 93010
 EDWARDS, ANDREW J., 32900 Riverside Dr., No. 59, Elsinore, Calif. 92530
 EDWARDS, E. H., 506 Dena Dr., Newbury Park, Calif. 91320
 EGGEBAATEN, CLARENCE L., 324 Dewey Ave., Nampa, Idar 83651
 ELAM, LEONARD C., 715 Baroness Ave., Louisville, Ky. 40203
 ELKINS, WILLIAM T., 7010 Cortez Ct., Hermitage, Tenn. 37076
 ELMORE, EUGENE CLAIR, 230 E. 18th, San Bernardino, Calif. 92404
 ELROD, E. M., Rte. 4, Box 282, Lamar, Mo. 64759
 ELZEY, R. E., 311 Linebaugh Ave. E., Tampa, Fla. 33612
 EMMERT, A. L., 2233 Nelson St., Indianapolis, Ind. 46203
 EMMERT, J. S., Rte. 1, Wynnewood, Okla. 73098
 ENOCH, MRS. NELLIE, 145 Broadview Dr., Apt. 811, Kankakee, Ill. 60901
 EPLIN, GEORGE A., Rte. 1, Box 72, Loon Lake, Wash. 99148
 ERWIN, SAMUEL H., 1668 Beverly Dr., Pasadena, Calif. 91104
 ESMOND, SARAH M., 22 Beulah Park Dr., Santa Cruz, Calif. 95060
 ESSELSTYN, WILLIAM C., Rte. 3, Lake Odessa, Mich. 48849
 ETTER, CARROLL, 7620 N.W. 28th, Bethany, Okla. 73008
 FARMER, W. F., Rte. 4, Box 142, Staunton, Va. 24401
 FARNSLEY, FLOYD N., 226 E. Washington, Oakland City, Ind. 47660
 FAULKNER, OMAN D., Stoney Brooke Apts., No. 204, 8075 Brooke Park Dr., Plymouth, Mich. 48170
 FAVER, JEFFIE R., 517 12th St., Henderson, Ky. 42420
 FENDER, GEORGE A., 1712 Iola Dr., Valdosta, Ga. 31601
 FENNELL, J. OLEN, 206 Havert Ave., Chico, Calif. 95926
 FERDON, O. H., Rte. 6, Box 820, Brooksville, Fla. 33512
 FERGUSON, E. M., 86, 3335 S. Florida Ave., Lakeland, Fla. 33803
 FERGUSON, FRANK, 6355 N. Oak Ave., Temple City, Calif. 91780

FERRIS, GARFIELD J., 2330 Smith Cresc., Richmond, B.C. V6V 1S7 Canada
 FEW, VIRGIL H., 5160 42nd Pl. N., St. Petersburg, Fla. 33709
 FINCH, OSCAR J., 2760 Monroe St., Riverside, Calif. 92504
 FINGER, MAURICE, 122 Charlotte Rd., Lincolnton, N.C. 28092
 FINK, INA, 16 Sharp Circle, Eustis, Fla. 32726
 FISHER, J. P., 34850 Date, Yucaipa, Calif. 92399
 FISHER, VERN A., 24803 3rd Ave., San Bernardino, Calif. 92410
 FITCH, GEORGE L., 124 Elder St., Nampa, Ida. 83651
 FITCH, JAMES S., 4807 Milner Dr., Nashville, Tenn. 37211
 FITCH, MILLARD R., 126 Wilkinson, No. 1, Chelsea, Mich. 48118
 FLEMING, GERALD, 1429 Illinois St., New Castle, Ind. 47362
 FLORES, CIPRIANO, P.O. Box 203, Mercedes, Tex. 78570
 FORBES, LEONA, 516 W. 18th, Clovis, N.M. 88101
 FORD, A. E., 653 W. Lincoln, Caro, Mich. 48723
 FORD, JAMES, 1605 Laura St., Clearwater, Fla. 33515
 FORSYTH, W. MILLARD, P.O. Box 253, Lufkin, Tex. 75901
 FORSYTHE, M. T., 1866 Ebenezer Rd., Rock Hill, S.C. 29730
 FOSTER, A. D., 2513 Immanuel Rd., Greensboro, N.C. 27407
 FOSTER, J. P., Rte. 1, Box 158, Mechanicsburg, Ill. 62545
 FOUSE, FAY, 1409 N. Michigan, Palm Harbor, Fla. 33563
 FOWLER, THOMAS S., SR., P.O. Box 252, Millington, Md. 21651
 FOX, BENJAMIN A., Star Rte. 2, Box 151 BB, DeLand, Fla. 32720
 FRANKLIN, GEORGE J., 10701 N.E. 59th St., Apt. N., Vancouver, Wash. 98662
 FRANKLIN, ROY M., 1121 Meridian St., Meridian, Ida. 83642
 FRANKLIN, RUBY, Rte. 1, Mobile Manor, No. 14, Eagle, Ida. 83616
 FREDERICK, R. B., 1309 Center St., Portsmouth, Ohio 45652
 FRENCH, J. K., 14 Hemlock Cir., Woodburn, Ore. 97071
 FRENCH, W. L., 4412 Maple St., North Little Rock, Ariz. 72118
 FRIDAY, INEZ, Rte. 2, Box 234, Weiser, Ida. 83672
 FRIDAY, THEODORE, Rte. 2, Box 234, Weiser, Ida. 83672
 FRIESEN, CARL J., Rte. 3, Box 257, Emmett, Ida. 83617
 FUGETT, C. B., 4311 Blackburn Ave., Ashland, Ky. 41101

G-I

GAINES, L. LEE, 7191 Alameda Ave., El Paso, Tex. 79902
 GAJEWSKI, RUBIE, R.R. Wessington, S.D. 57381
 GALLOWAY, CLAUDE W., 901 Beechmont Pl., Nashville, Tenn. 37206
 GALLOWAY, FLETCHER, 5923 N. Minnesota Ave., Portland, Ore. 97217
 GALLOWAY, GEORGE M., 9880 Avondale Ln., Traverse City, Mich. 49684
 GALLOWAY, J. B., 151 S. Harwood, Orange, Calif. 92667
 GARDNER, C. L., 8029 Palmer Ave. N.E., Louisville, Ohio 44641
 GARRETT, S. D., 3311 State Blvd., Meridian, Miss. 39301
 GARRETT, THOMAS A., Box 1148, Chattanooga, Tenn. 37407
 GARRISON, M. CLARKE, P.O. Box 273, Prescott, Ariz. 71857
 GARSEE, LILLIE M., 7011 N.W. 38th Terr., Bethany, Okla. 73008
 GASH, BEN L., 6494 N. Blackstone Ave., Fresno, Calif. 93710
 GIESELMAN, CECIL, 425 N. 6th St., Council Bluffs, Ia. 51501
 GIFFORD, LAURENCE, 769 Arroyo Dr., Prescott, Ariz. 86301
 GILBERT, HOMER, 6713 N.W. 42nd, Bethany, Okla. 73008
 GILMORE, R. B., 1309 Clint, Carrollton, Tex. 75006

DEPARTMENT OF PENSIONS

GISH, DELBERT R., Rte. 1, Box 167, Medical Lake, Wash. 99022
 GLASPY, HARRY W., 300 N. McKean, Killbuck, Pa. 16201
 GODDARD, R. C., 128 W. Park Ave., Lake Wales, Fla. 33853
 GOLLIER, JOHN C., Box 462, Fairland, Ind. 47340
 GOODWIN, LEE, 5280 Palma, Alascadero, Calif. 93422
 GOOKIN, IVAN, 1009 West, Pueblo, Colo. 81003
 GORDON, MAURICE F., 2417 "C" St., Selma, Calif. 93662
 GOUGH, WILFRED L., 6120 S.W. 124th, No. 41, Beaverton, Ore. 97005
 GRAHAM, MATTIE L., 1123 Avondale Ave., Orlando, Fla. 32805
 GRAHAM, MRS. NORA, Box 182, Olton, Tex. 79064
 GRANDY, KENNETH J., 2804 Elsie Ave., Toledo, Ohio 43613
 GRAY, JOSEPH, 2015 62nd St., Lubbock, Tex. 79412
 GREEK, WALTER B., 4 Overmyer Blvd., Winchester, Ind. 47394
 GREEN, ELBIE D., 411 Garland, Nampa, Ida. 83651
 GREGORY, DENVER, 1134 N. Hamilton, Indianapolis, Ind. 46201
 GRETZINGER, HAROLD, 2555-B E. University, Phoenix, Ariz. 85034
 GRIFFIN, ALICE GLENN, 1537 Roselawn, Winter Haven, Fla. 33883
 GRIFFITH, FRANK, 5446 New Cul Rd., Louisville, Ky. 40214
 GRIFFITH, RAYMOND F., P.O. Box 616, Seward, Alaska 99664
 GRIFFITH, WALTER, 804 Tucker Ave., Plainfield, Ind. 46168
 GRIM, MRS. ELMA, 6509 N.W. 58th St., Oklahoma City, Okla. 73122
 GROSSE, E. E., 144 Clearview Rd., Hanover, Pa. 17331
 GROSSMAN, LUTHER, 505 N. Cockrell, Norman, Okla. 73069
 GULLETT, MRS. HAZEL, 508 N. Boundary, DeLand, Fla. 32720
 GULLETT, LANGLEY, 508 N. Boundary, DeLand, Fla. 32720
 GUNN, MARTIN W., 6647 El Colegio Rd., Goleta, Calif. 93017
 GUNSALUS, RUSSELL D., 107 Nottingham, Rd., Staunton, Va. 24401
 GUNTER, E. N., Rte. 3, Box 42, Winnsboro, S.C. 29180
 GUTIERREZ, CATALINA, 654 N. Reservoir, Pomona, Calif. 91767
 GUYER, A. EARL, 104 N. Webb St., Gastonia, N.C. 28052
 HAAS, CLARENCE J., 8106 Elmawn N.E., Louisville, Ohio 44641
 HACKER, C. E., 823 Riverside Dr., Neosho, Mo. 64850
 HADEN, C. E., 2609 Concord Terr., Owensboro, Ky. 42301
 HAGERMAN, MRS. STELLA, 7123 N.W. 46th, Bethany, Okla. 73008
 HAGGARD, ENOS, 710 Bacon St., Indianapolis, Ind. 46227
 HAGGARD, W. E., 1639 N. Bend Rd., Cincinnati, Ohio 45224
 HAGOPIAN, MOSES, 17 Adams St., Watertown, Mass. 02172
 HAHN, FRED A., 270 Euclid Pl., Upland, Calif. 91786
 HALL, LLOYD W., 1342 Vinewood Dr., Columbus, Ohio 43229
 HAINES, N. WARREN, 1423 7th St., Clarkston, Wash. 99403
 HAIZLIP, MRS. SALLIE W., Trevecca Towers II, Apt. 202, 60 Lester Ln., Nashville, Tenn. 37210
 HALEY, W. E., Rte. 2, Box 281A, Camden, S.C. 29020
 HALL, BRUCE B., Box 681, Lawrenceville, Ga. 30245
 HALL, MARION G., 825 Hoyt St., Michigan City, Ind. 46360
 HALLETT, NELLIE P., 4971 71st St., Sacramento, Calif. 95820
 HAMILTON, IVAN F., 307 Riverview, Greenway Manor, Apt. 615, Wichita, Kans. 67203
 HAMILTON, JAMES A., 907 Cowan, Conroe, Tex. 77301
 HAMMOND, E. STANLEY, Rte. 1, Box 125, Batesburg, S.C. 29006
 HAMPSTEN, PHILIP H., 515 Barsotti Ave., Madera, Calif. 93637
 HANDS, A. WARD, 504 E. 11th St., Mitchell, S.D. 57301

DEPARTMENT OF PENSIONS

HANEY, M. ESTES, 1070 Del Rey Ave., Pasadena, Calif. 91107
 HARDER, ART G., 508 S. 7th Ave., Fairview, Okla. 73737
 HARNETT, B. A., 317 W. Mill, Plainville, Kans. 67663
 HARRINGTON, MRS. O. H., 453 Cornish Dr., Nashville, Tenn. 37207
 HARRINGTON, WILLIAM N., 1251 N.W. 44th Ave., Gainesville, Fla. 32601
 HARRIS, A. FURMAN, 3476 Britt Ave., Medford, Ore. 97501
 HARRIS, LEROY, 910 Garland Ave., Nampa, Ida. 83651
 HARRIS, R. E., 11209 38th St., Edmonton, Alta. T5W 2G3, Canada
 HARRIS, ROBERT S., 413 E. State St., Huntington, Ind. 46750
 HARRISON, CARL, 211 Stanfield Dr., Waco, Tex. 76705
 HARRISON, CHARLIE, 1101 Frederickson Dr., Olathe, Kans. 66061
 HARRISON, J. MARVIN, Box 13201, San Antonio, Tex. 78213
 HARRISON, RAYMOND W., 1264 127th Ave., Shelbyville, Mich. 49344
 HART, H. J., Box 206, Tempe, Ariz. 85281
 HARTLEY, E. B., 1204 Garland, Nampa, Ida. 83651
 HARTMAN, HARVEY H., 1655 Dover, Lakewood, Colo. 80215
 HARVEY, DANIEL F., 7022 Cholla, Yucca Valley, Calif. 92284
 HARWOOD, CHARLES I., 980 Hammond, Flint, Mich. 48503
 HASSELBRING, DOROTHY, Box 12, Woodland, Ill. 60974
 HASTIE, M. LEROY, 211 Second St. N.E., Massillon, Ohio 44646
 HAVENS, ERMA, 1654 Jose Ln., Escondido, Calif. 92026
 HAWK, FRED J., 265 LeHouier Dr., Brooksville, Fla. 33512
 HAWKINS, FLOYD W., 5702 Roeland Dr., Mission, Kans. 66205
 HAWKS, NATHAN W., P.O. Box 357, Bramwell, W.Va. 24715
 HAYMAN, PAUL K., SR., P.O. Box 754, Galion, Ohio 44833
 HAYNES, LEROY R., 2430 Dudley St., Pasadena, Calif. 91104
 HAYNES, M. E., 2019 Pine St., Murphysboro, Ill. 62966
 HAYTER, MRS. DOROTHY M., 245 Casgrove St., Nashville, Mich. 49073
 HECKERT, H. E., 220 N. Fulton St., Allentown, Pa. 18102
 HELSEL, C. K., 4803 N. College, Bethany, Okla. 73008
 HENCK, MRS. CHRISTINE L., Rte. 1, Bloomsburg, Pa. 17815
 HENCK, FRED M., 57 S. Third St., Oxford, Pa. 19363
 HENCK, NELSON H., Rte. 1, Bloomsburg, Pa. 17815
 HENDERSON, CHARLES L., 1500 Lucerne, Apt. 310, Lake Worth, Fla. 33460
 HENDERSON, DEE, Rte. 1, Box 439A, Dohalson, Ark. 71941
 HENDERSON, P. M., 6001 W. Belmont Ave., Glendale, Ariz. 85301
 HENDLEY, EZRA W., Rte. 2, Vicksburg, Mich. 49097
 HENDRICKSON, MONA, Rte. 5, Box 312, Conway, Ark. 72032
 HENDRIX, E. H., 327 N. Davis St., Sulphur Springs, Tex. 75482
 HENRIKSEN, GEORGE W., 18417 N.E. 136th St., Brush Prairie, Wash. 98606
 HENRY, FLORENCE B., 718 Trenton Ave., Uhrichsville, Ohio 44683
 HENRY, GLADYS, 6907 N.W. 43rd, Bethany, Okla. 73008
 HERREN, RALPH A., 201 S. Ash, Carlsbad, N.M. 88220
 HERRICK, RALPH W., 1224 E. 17th, Farmington, N.M. 87401
 HERTENSTEIN, RALPH W., 13262 Sandra Pl., Garden Grove, Calif. 92643
 HERWIG, MRS. LILLIE B., 1309 Sinaloa Ave., Pasadena, Calif. 91104
 HESS, ORVILLE, P.O. Box 3240, Federal Way, Wash. 98002
 HIGGINS, CHARLES A., 1498 California, Las Cruces, N.M. 88001
 HILL, FORREST, 14151 S.E. Mill St., Portland, Ore. 97233

HILL, HUGH W., Box 342, Plymouth, N.C. 27962
 HINKLE, FRED C., P.O. Box 186, Tishomingo, Okla. 73460
 HISER, MRS. JESSE B., 3240 Fair Ave., Baltimore, Md. 21224
 HOARD, MARION, Rte. 1, Box 292D, Camby, Ind. 46113
 HODGE, W. M., Rte. 1, Box 278, Science Hill, Ky. 42553
 HODGES, JAMES R., 11744 S.E. Pine St., Portland, Ore. 97216
 HODGSON, R. E., 4040 N. Libby, Oklahoma City, Okla. 73122
 HOFFERT, J. W., Star Rte., Pine Crest Camp, Saco, Mo. 63669
 HOFFERT, MRS. J. W., Star Rte., Pine Crest Camp, Saco, Mo. 63669
 HOFFMAN, DANIEL C., 5874 Hopkins Rd., Mentor, Ohio 44060
 HOFFMAN, VICTOR R., Rte. 1, Brookville, Pa. 15825
 HOFFPAUIR, ADAM, 4521 Gibbs Rd., Kansas City, Kans. 66106
 HOFFPAUIR, PERCY, Rte. 3, Box 16B, Atlanta, Tex. 75551
 HOHN, ROSCOE W., 1309 Pleasant St., Walla Walla, Wash. 99362
 HOLCOMB, T. E., 4413 Edison, Houston, Tex. 77009
 HOLDER, R. L., 312 N. 18th St., Lamesa, Tex. 79331
 HOLE, MRS. PATIENCE, 4443 Trapani Ln., Swartz Creek, Mich. 48473
 HOLLIS, WILLARD E., 985 W. Main, Bushnell, Ill. 61422
 HOLSTEIN, C. V., 1500 Lucerne Ave., Apt. 305, Lake Worth, Fla. 33460
 HOOD, JOE FRANK, 938 Nutwood Ave., Bowling Green, Ky. 42101
 HOOS, CHARLES A., 2407 Covert Rd., Flint, Mich. 48506
 HOOT, G. W., 409 Kings Highway, Winona Lake, Ind. 46590
 HOOT, W. W., P.O. Box 438, Morgantown, W.Va. 26505
 HOOVER, AMOS M., P.O. Box 265, Holtville, Calif. 92250
 HOOVER, VIRGIL M., 275 Knox St., Costa Mesa, Calif. 92627
 HORN, J. MARVIN, P.O. Box 287, Dorris, Calif. 96023
 HORTON, RICHARD L., 6 Green Acres M. H. Pk., Sumter, S.C. 29150
 HOUESHELL, LENA M., Box 121, Crystal Beach, Fla. 33523
 HOUGH, DELBERT A., 131 Lawnview Ave., Springfield, Ohio 45505
 HOUGHTALING, FRANK, 13094 144th Ave., Grand Haven, Mich. 49417
 HOUSTON, E. R., SR., Box 188, Burleson, Tex. 76028
 HOWE, DONALD M., 342 E. Adams St., Orleans, Ind. 47452
 HUDDLE, PAUL, 508 N. Maple St., Villa Grove, Ill. 61956
 HUFF, LUTHER S., 1314 Appleton Ave., Orlando, Fla. 32806
 HUGHES, HENRY B., 714 S. Cedar, Roswell, N.M. 88201
 HULL, NICHOLAS A., 21923 River Rd., Perris, Calif. 92370
 HUMBLE, JAMES, 2612 Phyllis Lane, Apt. 25, Billings, Mont. 59102
 HURD, HOWARD S., 1811 Broad St., Cranston, R.I. 02905
 HURN, WALTER H., 207 Chestnut, Nampa, Ida. 83651
 HYDEN, DANIEL W., 7118 Millhouse Rd., Indianapolis, Ind. 46241
 IDE, CHARLES D., 1796-52, S.E., Grand Rapids, Mich. 49508
 IDE, GLEN, JR., Rte. 2, Vicksburg, Mich. 49097
 IHRIG, MRS. BERTHA D., 2910 Wingate Ave., Nashville, Tenn. 37211
 INGLE, J. P., 522 San Pedro, Grand Prairie, Tex. 75050
 INGLE, MRS. ROSA, 522 San Pedro, Grand Prairie, Tex. 75050
 INSTONE, MARION, 7506 Ethel Ave., Richmond Heights, Mo. 63117
 IRELAND, E. FAYE, Gorman Apt. No. 1, 501 10th St., New Smyrna Beach, Fla. 32069
 IRELAND, O. D., Gorman Apt. No. 1, 501 10th St., New Smyrna Beach, Fla. 32069
 IRICK, MRS. EMMA, 803 Grove, Lufkin, Tex. 75901
 ISHAM, HAROLD H., 1941 Haskell, Salina, Kans. 67401

J-L

JAMES, JOHN A., 12815 "C" Oak St., Whittier, Calif. 90602
 JENKINS, VERT, 74 E. College Ave., Springfield, Ohio 45504
 JENSEN, MARK, 17914 S.E. Rose St., Milwaukie, Ore. 97222
 JESTER, IRENE, 825 Woodrow St., Indianapolis, Ind. 46241
 JOHNSON, C. B., 3119 Ave. I, Kearney, Neb. 68847
 JOHNSON, CLIFFORD R., 3649 Dimond Ave., Apt. 406, Oakland, Calif. 94602
 JOHNSON, COSLER A., 131 Marvel Dr., Laurel, Del. 19956
 JOHNSON, L. WESLEY, 323 W. Sheridan, Nampa, Ida. 83651
 JOHNSON, MILTON, 227 E. Grove St., Utica, Ill. 61373
 JOHNSON, NINA V., 12629 Morehouse, El Monte, Calif. 91732
 JOHNSON, R. C., 3335 S. Florida Ave., Lakeland, Fla. 33801
 JOHNSON, W. H., 5042 S. 26th W., Tulsa, Okla. 74107
 JONES, A. K., 315 Harmon, Danville, Ill. 61832
 JONES, MRS. CORA W., R.F.D. 3, Box 262, Wauseon, Ohio 43567
 JONES, HELEN E., Rte. 1, Box 162-3, Camden, Del. 19934
 JONES, HENRY S., Rte. 2, Box 751, Hot Springs, Ark. 71901
 JONES, JAMES H., Rte. 1, Box 162-3, Camden, Del. 19934
 JONES, MARVIN J., 1615 8th St. S., Nampa, Ida. 83651
 JONES, RHODA V., Box 311, Oxford, N.S. Canada
 JONES, RUTH, 315 Harmon, Danville, Ill. 61833
 KAMINSKE, KARL, P.O. Box 334, Benton, Pa. 17814
 KARNS, MAX L., 7258 14th St. N., St. Petersburg, Fla. 33702
 KAUFFMAN, ALVIN H., 2719 Morehouse Dr., Erie, Pa. 16506
 KEEL, CHARLES E., 1329 Brooke Ave., Cincinnati, Ohio 45230
 KEELER, GEORGE H., 702 Tropical Dr., Zephyrhills, Fla. 33599
 KEELER, MIRIAM R., 702 Tropical Dr., Zephyrhills, Fla. 33599
 KEETON, PEARL, Box 5351, Abilene, Tex. 79605
 KELLEY, WILLIAM D., 600 S. Gordon, Sherman, Tex. 75090
 KELLY, ARTHUR E., 511 Dogwood St., Columbia, S.C. 29205
 KELLY, CHARLES M., Rte. 2, Box 1235, Santee, S.C. 29142
 KELLY, R. B., 4706 N. Donald, Bethany, Okla. 73008
 KELLY, WILLIAM B., 315 Maurice St., Alton, Ill. 62002
 KEMPER, MARION W., 281Q Potter St., Eugene, Ore. 97405
 KENNEDY, C. T., Rte. 1, Box 73A, Elkins, Ark. 72727
 KENNEDY, HAROLD L., 303 Wayne Ave., New Smyrna Beach, Fla. 32069
 KENNEDY, IRVIN, 1351 Stillman, No. 10, Redlands, Calif. 92373
 KERR, EDITH, Rte. 1, Losantville, Ind. 47354
 KETNER, FRANCIS D., SR., 16609 W. 143rd Terr., Olathe, Kans. 66061
 KETTERMAN, RUDY, 91 N. 7th Ave., Beech Grove, Ind. 46107
 KEY, DONNA E., Box 912, League City, Tex. 77573
 KEYS, CLIFFORD E., 60 Lester Ave., Apt. 1007, Trevecca Towers, Nashville, Tenn. 37210
 KIEL, RAYMOND E., 5415 Manzanita, Carmichael, Calif. 95608
 KIEMEL, HAROLD W., 760 Cherrywood Ave., Vallejo, Calif. 94590
 KIES, G. H., Rte. 1, Box 137, Stewart Rd., Woodstown, N.J. 08098
 KILSHAW, MISS OLIVE P., 206 6047 Pandora St., North Burnaby, B.C. V5B 1M4, Canada
 KING, DONLEY, Rte. 5, Dutch Hill Rd., Meadville, Pa. 16335
 KING, W. N., 667 Ellis St., Penticon, B.C. V2A 4M5, Canada
 KINZLER, E. E., 2422 Hoffman, Spokane, Wash. 99207
 KIRK, ALICE T., 3389 Morgan Ave., Ashland, Ky. 41101

DEPARTMENT OF PENSIONS

KIRKPATRICK, M. H., Rte. 5, Box 1119, Benton, Ark. 72015
 KLEVEN, ORVILLE H., 124 Knollwood Rd., 46K, Seal Beach, Calif. 90740
 KLINGEL, HAROLD, 4015 Meadow Ln., Lorain, Ohio 44055
 KLINGER, ORVILLE G., Rte. 3, Box 115, Reading, Pa. 19606
 KLINGLER, ROY E., 640 E. Mulberry St., Lancaster, Ohio 43130
 KNIGHT, GERTRUDE, 2813 Kay St., Ceres, Calif. 95307
 KNIGHT, JOHN L., 602 S.W. 4th, Mineral Wells, Tex. 76067
 KRUSE, CARL H., 4503 N. Redmond, Bethany, Okla. 73008
 LA BRET, RUTH, Rte. 2, Box 402, Farmington, Mo. 63640
 LACY, C. HENRY, 720 Park St., Medford, Ore. 97501
 LAFFERTY, MRS. H. T., P.O. Box 1767, Brownwood, Tex. 76801
 LAIRD, CHARLES H., Lot 30, Missleview Ct., Mobile Park, Titusville, Fla. 32780
 LAIRD, MRS. CLARA S., 153 Schonhardt, Tiffin, Ohio 44883
 LAXIN, J. N., 111 N. Judson, Ft. Scott, Kans. 66701
 LAMBERT, D. A., 108 Cypress, Ranger, Tex. 76470
 LAND, H. N., 1279 Bresee Ave., Pasadena, Calif. 91104
 LANGFORD, JAMES V., 4908 N. College, Bethany, Okla. 73008
 LANGFORD, O. F., 2740 S.W. 52nd, Oklahoma City, Okla. 73119
 LANTERMAN, RALPH STEPHEN, Rte. 2, Red Deer, Alta., Canada
 LARIMORE, M. C., 610 W. Main St., Newark, Ohio 43055
 LASHLEY, GEORGE E., 422 Dorothy Ave., Johnstown, Pa. 15906
 LATHAM, EDWARD L., Penna Towers, Apt. 101, Penna. Ill. 62557
 LAWRENCE, R. E., 221 8th S.E., Auburn, Wash. 98002
 LEE, MASON, 217 Division St., Huntington, W.Va. 25707
 LEE, PAUL W., 1915 College, Mount Vernon, Ill. 62864
 LEE, WILBUR J., 3500 W. Manchester Blvd., No. 4, Inglewood, Calif. 90305
 LEHMAN, HELEN M., c/o Mr. James W. Lehman, 1395 Caminito Gabaldon, San Diego, Calif. 92108
 LEIH, JOHN, 40936 Mayberry, Hemet, Calif. 92343
 LEONARD, VERN A., 102 Stryker Ave., Apt. 808, Joliet, Ill. 60436
 LEVERETT, HOMER, Box 102, Lamar, Mo. 64759
 LEWIS, DON M., Rte. 2, Easton, Pa. 18042
 LEWIS, ELLIS L., 4503 Donald, Bethany, Okla. 73008
 LEWIS, MRS. FLORENCE, 6177 Hilltop Dr., Pensacola, Fla. 32504
 LEWIS, P. A., Rte. 3, Box 401, Conway, Ark. 72032
 LIDDELL, T. T., 2200 E. Court St., Apt. 1310, Kankakee, Ill. 60901
 LILES, MRS. BEULAH, Box 424, Harrah, Okla. 73045
 LILLY, HERBERT, Star Rte., Midvale, Ida. 83645
 LIND, ADELA B., Box 224, Litchfield, Neb. 68852
 LINDEMAN, CLARENCE W., 5126 N. 26th St., Arlington, Va. 22207
 LINDLEY, R. F., 8212 N.W. 31st Terr., Bethany, Okla. 73008
 LIPKER, CHARLES H., Rte. 1, Alvada, Ohio 44802
 LITTLE, W. E., 1325 Sierra View Dr., Glendora, Calif. 91740
 LIVINGSTON, JAMES, Box 142, Potomac, Ill. 61865
 LOBB, HOWARD, 11696 Walnut St., Springdale, Ohio 45246
 LOEBER, ALBERT O., 7600 N.W. 21st St., Bethany, Okla. 73008
 LONG, WILLIAM H., 209 N. East, Olney, Ill. 62450
 LONGNECKER, J. L., 617 E. 7th St., Seymour, Ind. 47274
 LOUGHTON, ALFRED J., 205-33555 S. Fraser Way, Abbotsford, B.C. V2S 2B8, Canada
 LOUGHTON, MONA M., 205-33555 S. Fraser Way, Abbotsford, B.C. V2S 2B8, Canada
 LOUTHAN, THEODORE, Star Rte., Chester, Okla. 73838
 LOUTZENHISER, KATHRYN, Timberview Apts., No. 24, E. Pierce, Iowa Falls, Ia. 50126
 LOWREY, SARAH ANN, 2212 N. El Molino, Altadena, Calif. 91001

DEPARTMENT OF PENSIONS

LOWRY, W. H., 515 Fairview Ave., Nampa, Ida. 83651
 LUCAS, MICHAEL M., 514 1/2 Public Rd., Yorkville, Ohio 43971
 LUNDGREN, EDNA R., 4491 Balsam St., Las Vegas, Nev. 89108
 LYKINS, C. EARL, 1818 Bashor Rd., Apt. B-3, Goshen, Ind. 46526
 LYLES, O. L., 3857 Terry Dr., Macon, Ga. 31201

M-O

MacGREGOR, J. H., 903 Dover Rd., Saint John West, N.B. E2M 4K7, Canada
 MACK, EARLE H., 206 Monroe Pl., Monrovia, Calif. 91016
 MACKEY, MRS. ALICE, 400 College Ave., Apt. 602, Adrian, Mich. 49221
 MacLELLAN, JAMES H., 142 San Clemente, Santa Barbara, Calif. 93109
 MacPHERSON, WALTER S., 320 Emmans Rd., Flanders, N.J. 07836
 MADISON, G. H., 508 Shelby Ave., Nashville, Tenn. 37206
 MANN, HARRY L., 515 S. Adams St., Montpelier, Ind. 47359
 MANROSS, GEORGE, SR., P.O. Box 325, Damon, Tex. 77430
 MANSFIELD, HOWARD F., 10603 Java Dr., Boise, Ida. 83704
 MARKHAM, WALTER, 253 S. Cottage St., Porterville, Calif. 93257
 MARSH, ERNEST B., 490 Banbury Dr., Gahanna, Ohio 43230
 MARTIN, EDWIN C., 914 Grandview Ave., Ojai, Calif. 93023
 MARTIN, HOWARD S., Sunshine Dr., Lot 9, Wesley Manor, Brooksville, Fla. 33512
 MARTIN, VIRGIL J., P.O. Box 96, Homedale, Ida. 83628
 MARTINEZ, JUAN, 9797 Feron, Cucamonga, Calif. 91730
 MARVEL, EARL, 1340 E. Columbus, Martinsville, Ind. 46151
 MASTER, W. E., Rte. 2, Anderson, Mo. 64831
 MATHEWS, L. B., 811 Trevecca Towers, Nashville, Tenn. 37210
 MATTHEWS, MARY, 3210 S. Williams, Englewood, Colo. 80110
 MATTHEWS, THOMAS K., 806 Arcadia Ave., Apt. 4, Arcadia, Calif. 91006
 MAXWELL, MISS MYRTLE, 852 Raymond St., Upland, Calif. 91786
 MAY, R. LESLIE, 1725 N. Oxford, Pasadena, Calif. 91104
 MAYBURY, BYRON H., 11531 Forest Hill Dr., Tampa, Fla. 33612
 MAYBURY, JOHN W., Box 566, Seaford, Del. 19973
 MAYFIELD, PAUL, Box 86, Eureka, Ill. 61530
 WAYNARD, MAUDE, P.O. Box 355, Worthington, Ky. 41183
 McCART, R. H., 4340 Depew, Denver, Colo. 80212
 McCOLLOM, W. B., 1410 Grand Ave., Canon City, Colo. 81212
 McCONNELL, KITTIE LEE, 3711 N. Beaver, Bethany, Okla. 73008
 McCORD, T. T., P.O. Box 237, Harrisburg, Ill. 62946
 McDONOUGH, HOWARD, 1723 Worden St., Alton, Ill. 62002
 McELVAIN, GEORGE, 622 Poplar St., Monterey, Tenn. 38574
 McGRAW, W. D., Box 60584, Nashville, Tenn. 37206
 McGuire, O. A., 1602 N. 4th, Neodesha, Kans. 66757
 McKAY, C. K., Box 152, Hernando, Fla. 32642
 McKAY, H. LESLIE, 333 Murtreesboro Rd., Nashville, Tenn. 37210
 McKAY, WILFRED C., 1200 S. Powerline, Nampa, Ida. 83651
 McKEE, WILLIAM L., 14032 Wimbeldon Dr., Victorville, Calif. 92392
 McKENZIE, A. C., 87 W. Dawson Dr., Bridgeton, N.J. 08302
 McKENZIE, C. E., 1513 W. School Ave., Gastonia, N.C. 28052

McKINNEY, EVELYN M., 4353 S.E. 28th Pl., Portland, Ore. 97202
 McLAIN, MATTIE E., 119 Chase St., Lincolnton, N.C. 28092
 McMURRIN, A. R., 2215 Drake Pk., Des Moines, Ia. 50311
 McNATT, J. A., 881 Union St., Shelbyville, Tenn. 37160
 McNICHOL, C. J., 184 Thompson St., Meaford, Ontario, Canada
 McQUAY, ALVIN L., 803 S. Powerline, Nampa, Ida. 83651
 MEADOWS, A. G., Box 468, Gila Bend, Ariz. 85337
 MEEK, LEONA M., 5713 S. Shartel, Oklahoma City, Okla. 73109
 MEGGARS, L. D., 4300 Soquel Dr., Soquel, Calif. 95073
 MELLISH, JOHN E., 2134 Bowers Rd., Lapeer, Mich. 48446
 MELTON, MERTIE, 506 S. 5th St., Marshall, Ill. 62441
 MERCER, ORAL, 6816 98th Ave., Edmonton, Alberta, T6A 0A5, Canada
 MERRIMAN, RUSSELL R., 251 Worth St., Corry, Pa. 16407
 MERRITTS, RALPH G., 1939 Senior Dr., Fort Wayne, Ind. 46805
 MESSER, HALEY, 5050 N. Citrus Ave., 19-A Covina, Calif. 91722
 METHER, L. E., 800 Benton St., LaPorte City, Ia. 50651
 MEWBUORN, O. V., 1001 Edward St., St. Marys, Ohio 45885
 MEYER, C. R., 455 East Dr., Valparaiso, Ind. 46383
 MEYER, LESTER L., 226 Shaborn Ln., St. Marys, Ohio 45885
 MEYER, VIRGIL G., 3112 Willow Oak Dr., Fort Wayne, Ind. 46809
 MICKEL, RALPH A., R.D. 1, Box 13-D, Alum Bank, Pa. 15521
 MILBY, THOMAS, Box 74, Orleans, Ind. 47452
 MILES, RICHARD B., 2517 River Park Dr., Fort Wayne, Ind. 46825
 MILLEN, DAISY L., 518 Willamette St., Oregon City, Ore. 97045
 MILLER, ARTHUR A., Box 570, Bentonville, Ark. 72712
 MILLER, BASIL, Box G, Pasadena, Calif. 91109
 MILLER, C. LOLA, P.O. Box 570, Bentonville, Ark. 72712
 MILLER, E. LOUIS, 60 Gillespie St., Nanaimo, B.C., Canada
 MILLER, FELIX R., 615 Mosher Ln., Houston, Tex. 77037
 MILLER, HARVEY C., Plano, Ia. 52581
 MILLER, NETTIE A., 1232 Lockwood Ave., Columbus, Ga. 31906
 MILLER, PAUL J., 1291 28th St., Apt. 203, Bistline House, Harrisburg, Pa. 17111
 MILLER, PHILIP J., 630 Camp St., Harrisburg, Pa. 17110
 MILLER, RALPH, 1425 Lexington Ave., Fort Smith, Ark. 72901
 MILLER, RAY S., 2428 Schubert Ave., San Jose, Calif. 95124
 MILLER, REO D., 415 E. 2nd St., Perry, Mich. 48872
 MILLER, ROBERT J., 404 Herman St., Monroe, La. 71291
 MILLER, W. F., 521 Victoria Ave., Williamstown, W.Va. 26187
 MILLS, HENRY, Box 390, Alma, Ga. 31510
 MILLS, O. O., 8109 Columbus Rd., Louisville, Ohio 44641
 MINGLEDORFF, O. C., Rte. 1, Douglas, Ga. 31533
 MINK, NELSON G., 1017 Gellatly St., Wenatchee, Wash. 98801
 MIRANDA, JAMES, Box 153, Gould, Okla. 73544
 MITCHELL, H. DALE, 4575 Cove Cir., Apt. 309, St. Petersburg, Fla. 33708
 MITCHELL, IRVING, Box 301, Tabor, Ia. 51653
 MONNETT, CLARENCE N., 204 S. 14th St., Lewisburg, Pa. 17837
 MOORE, CLARENCE T., Box 33, Fort Recovery, Ohio 45846
 MOORE, DICK, 511 S. Clifton, Fulton, Miss. 38843
 MOORE, EUGENE W., 8216 N.W. 36th Terr., Bethany, Okla. 73008
 MOORE, F. B., 8650 W. Monroe, Peoria, Ariz. 85345
 MOORE, FRANKLIN, 1106 Phay Ave., Canon City, Co. 81212
 MOORE, J. IRVIN, 626 Brandon Ave., Celina, Ohio 45822
 MOORE, T. J., 321 W. 8th St., Sylacauga, Ala. 35150
 MOOREHEAD, MRS. A. M., R.F.D. 1, Box 44, Paulding, Ohio 45879

MORALES, ENRIQUE, 1333 Topaz Court, Colton, Calif. 92324
 MORDEN, C. M., Hwy. 19A, Rte. 1, Lantzville, B.C. VOR 2H0, Canada
 MORDEN, MRS. C. M., Hwy. 19A, Rte. 1, Lantzville, B.C. VOR 2H0, Canada
 MORFORD, MURRAY, 320 N. Park Vista, Sp. 21, Anaheim, Calif. 92806
 MORFORD, MYRON, 3635 Oaklawn Dr., Apt. N, Anderson, Ind. 46014
 MORGAN, G. CHESTER, 867 Garfield, Logansport, Ind. 46947
 MORGAN, J. HERBERT, 1101 N. Walnut St., Danville, Ill. 61832
 MORRIS, J. ROGER, P.O. Box 53, South Shore, Ky. 41175
 MORRIS, O. W., Rte. 1, Box 340, Nettleton, Miss. 38858
 MORRIS, VURA M., 41-603 Buttern Dr., Rancho Mirage, Calif. 92270
 MOSS, ERBAN B., Gen. Del., Garner, Ark. 72052
 MOSS, S. FRANK, 7001 Trimble Dr., Fort Worth, Tex. 76134
 MOULTON, M. KIMBER, 19562 Windward Ln., Huntington Beach, Calif. 92646
 MOWRY, GEORGE, 10608 Brownie, Austin, Tex. 78753
 MOYE, ALFRED T., Rte. 3, Cindy Dr., Thomasville, Ga. 31792
 MOYER, HARRY, Rte. 2, Box 58F, Crescent, Okla. 73028
 MULLEY, WILFRED, Rte. 1, Freeport, Me. 04032
 MUNROE, FLORENCE, Box 787, Canberra City, A.C.T., Australia 2601
 MURPHEY, DELLET B., 3808 N. College, Bethany, Okla. 73008
 MURRAY, CHARLES H., Rte. 2, Box 252, Deerbrook, Wis. 54424
 MUXWORTHY, H. V., 1676 Aubin Rd., Windsor, Ont. N8Y 4G4, Canada
 MYATT, ERNEST J., 2315 Giffel Dr., Cuyahoga Falls, Ohio 44221
 MYER, MRS. FRED, P.O. Box 1012, Punta Gorda, Fla. 33950
 MYERS, J. T., 502 Lafayette, Danville, Ill. 61832
 NABORS, N. O., Rte. 1, Cascilla, Miss. 38920
 NABORS, V. L., 78 Lester Ave., Nashville, Tenn. 37210
 NALL, WILLIS, 1316 Greenwood Ave., Titusville, Fla. 32780
 NEESE, ALBERT R., 675 S. Decatur, Denver, Colo. 80219
 NELSON, A. F., 495 S. Lee, Denver, Colo. 80226
 NELSON, EMMETT D., 7 Willet St., Wollaston, Mass. 02170
 NELSON, PAUL E., 510 W. Palmetto St., Wauchula, Fla. 33873
 NEWBY, C. A., 607 Orange Ave., Ocoee, Fla. 32761
 NEWBY, R. CECIL, 224 Adams Ave., Evansville, Ind. 47713
 NEWCOME, CHESTER, 244 Minnich Ave. N.W., New Philadelphia, Ohio 44663
 NICHOLSON, GEORGE H., 551 S. Oak, McPherson, Kans. 67460
 NIX, CESSLE E., Rte. 1, Horatio, Ark. 71842
 NOAKES, R. A., 4614 S. Travis, Amarillo, Tex. 79110
 NOEL, FRANK A., SR., 1218 W. Fair Ave., Lancaster, Ohio 43130
 NORDSTROM, TURE H., 426 Manchester St., Manchester, N.H. 03103
 NORRIS, ELSIE G., 100 E. 9th St., Newberg, Ore. 97132
 NORTH, ROBERT A., 13992 Washington Dr., Plymouth, Mich. 48170
 NORTON, JOE S., Box 143, Hamlin, Tex. 79520
 NORTON, P. C., 278 S. 4th Ave., Brighton, Colo. 80601
 NUTTER, CARL S., 205 37th St., Vienna, W.Va. 26105
 NUZUM, D. R., 650 Elma St., Akron, Ohio 44310
 OAKLEY, JESSE, 3000 Lake Shore Blvd., St. Cloud, Fla. 32769
 OATES, HELEN H., Rte. 2, Box 149, Little Rock, Ark. 72206
 OGDEN, L. A., 6302 S. Milton, Whittier, Calif. 90601
 OLIVER, AVERY W., 1211 N.W. Dixon St., Corvallis, Ore. 97330
 ONEY, E. C., 3404 Morgan Ave., Ashland, Ky. 41101

DEPARTMENT OF PENSIONS

OSBORNE, E. J., Box 131, Lawrenceburg, Tenn. 38464
 OSBORNE, EMMA D., Pasadena First, 6355 N. Oak, Temple City, Calif. 91780
 OSBORNE, ORPHUS L., 5040 S.W. 94th Way, Cooper City, Fla. 33314
 OSTEEM, THOMAS B., 1302 N. Hart, Orange, Tex. 77630
 OVA, MRS. LAURA B., 1116 1/2 6th Ave. N.E., Brainerd, Minn. 56401
 OWEN, G. FREDERICK, 234 Crestridge Ave., Colorado Springs, Colo. 80908
 OWENS, CHESTER, 309 Oakhurst St., Clarksdale, Miss. 38614
 OXFORD, H. E., Farmington, Ark. 72730

P-R

PAGE, GLENN M., 107 N. 13th St., Wood River, Ill. 62095
 PACK, CLARENCE, 1713 Jackson Ave., Portsmouth, Ohio 45662
 PALMER, D. E., 311 W. Main St., Prescott, Ark. 71857
 PALMER, NEAL E., 2121 Beech St., Savannah, Ga. 31404
 PARKS, R. M., 1801 Arrow Ln., Garland, Tex. 75040
 PARKS, MRS. R. M., 1801 Arrow Ln., Garland, Tex. 75042
 PARR, F. O., Rte. 2, Quincy, Mich. 49082
 PARSONS, FRED W., Maple Shades Apts., Apt. 17, Ellettsville, Ind. 47429
 PATTEE, JOHN W., 6355 N. Oak, Temple City, Calif. 91780
 PATTEE, MRS. LILLIAN, 6355 N. Oak, Temple City, Calif. 91780
 PATTERSON, J. HERSHELL, 5008 Nancy Ln., Fort Worth, Tex. 76118
 PAUL, EDWARD, 1433 E. Pleasant Run Pkwy., Indianapolis, Ind. 46203
 PAUL, VIRGIL, 215 W. 15th, Ada, Okla. 74820
 PAYTON, L. V., 1841 19th St., Woodward, Okla. 73801
 PECK, W. A., Rte. 2, Box 65A, Malden, Mo. 63863
 PEET, MRS. EVA M., 6598 Walnut Valley Dr., Galena, Ohio 43021
 PENN, J. F. R., 1024 Amity Ave., Nampa, Ida. 83651
 PENROD, GEORGE, 4632 S. 26th S. Ave., Tulsa, Okla. 74107
 PEROT, LOUIS H., 707 N. Ave. H, Lamesa, Tex. 79331
 PERRYMAN, J. E., SR., Box 966, Bethany, Okla. 73008
 PETERS, LENA MAE, Rte. 2, Vevay, Ind. 47043
 PETERSEN, AMIL E., 23 Hayhurst Rd., Brantford, Ont., Canada
 PETERSEN, W. A., 323 19th St. E., Prince Albert, Sask. S6Y 1J8, Canada
 PETERSON, BERTRAND F., 2606 S.E. Laurel St., Milwaukie, Ore. 97222
 PETERSON, W. A., 146-27th St. E., Prince Albert, Sask. S6V 1V8, Canada
 PETROWSKI, R. C., c/o John Manley, Rte. 1, Dickson, Tenn. 37055
 PHILLIPS, GENE E., 800 E. Quincy Rd., Griggsville, Ill. 62340
 PHILLIPS, J. A., 1115 Pioneer Ln., Colorado Springs, Colo. 80904
 PHILLIPS, LEE P., 4016 Speight St., Waco, Tex. 76711
 PHILLIPS, RALPH S., Rte. 2, Box 259 B, Toney, Ala. 35773
 PHILLIPS, R. B., 7805 Rebecca Dr., Little Rock, Ark. 72209
 PHILLIPS, ROBERT E., 1065 Warkentin St., Kingsburg, Calif. 93631
 PIEPER, H. K., 5007 N. Central Rd., Bethany, Okla. 73008
 PIERCE, MRS. EMMA M., 4607 N. Donald, Bethany, Okla. 73008
 PIRTLE, PRESTON, 307 N. Canada St., Ojai, Calif. 93023
 PLUMMER, CHESTER D., 515 N. Chester Ave., Indianapolis, Ind. 46201

DEPARTMENT OF PENSIONS

POE, LESLIE C., 309 S. 13th St., Zephyrhills, Fla. 33599
 POLLY, STEPHEN J., 228 Maddox, Georgetown, Ky. 40324
 POOL, ARTHUR G., 750 E. Carson St., Carson, Calif. 90744
 POOLE, ALFRED, Friendsview Manor, Newberg, Ore. 97132
 POOLE, J. D., Rte. 1, Box 123, Alderson, W.Va. 24910
 POOLE, JOHN W., Rte. 5, Leighton Rd., Augusta, Me. 04330
 POOLE, MAUDE M., Friendsview Manor, Newberg, Ore. 97132
 POOLE, RAY E., 13397 Robin Ct., Yucaipa, Calif. 92399
 POPE, WILLIAM H., 800 W. Butler, Gilmer, Tex. 75644
 PORTER, JOSEPH T., 3809 Sparkman Dr., Huntsville, Ala. 35810
 PORTER, FRANCIS H., P.O. Box 56, Freedom, Ind. 47431
 POTEET, WILLIAM I., Harmon, Okla. 73845
 POTTER, HAROLD E., Rte. 2, Hannibal, N.Y. 13074
 POTTER, LYLE K., 14362 Bushard St., Sp. 133, Westminster, Calif. 92683
 POTTER, ORVILLE, 7601 Via La Luna St., Sacramento, Calif. 95828
 POUISH, LYSLE, 2401 62 St., Des Moines, Ia. 50322
 PRATT, EMERY G., Rte. 2, Waldoboro, Me. 04572
 PRICHARD, G. A., 1101 Melrose St., Pineville, La. 71360
 PROUSE, WILLARD G., 408 Brick Church Rd., Enola, Pa. 17025
 PURINTON, W. S., 711 S.E. 15th, Pompano Beach, Fla. 33060
 PURKHISER, H. G., 308 E. Hadley, Aurora, Mo. 65605
 PURKISER, W. T., 11379 Red Cedar Ln., San Diego, Calif. 92131
 PUSEY, A. E., 349 Shadwell, Circleville, Ohio 43113
 PUTNAM, HUGH P., 3335 S. Florida, Lakeland, Fla. 33808
 RAHRAR, H. J., Rte. 1, Box 292A, Camby, Ind. 46113
 RALEIGH, WILLIAM, 203 E. 7th, Clare, Mich. 48617
 RALLS, ALLEN F., 731 Henderson, Paris, Ky. 40361
 RAWLINGS, E. A., 203 Bass, Yukon, Okla. 73099
 RAWLINGS, MENELVA, 203 Bass, Yukon, Okla. 73099
 RAWSON, C. EARL, 557 Ellis St., Penticton, B.C. V2A 4M5, Canada
 RAWSON, MRS. C. E., 557 Ellis St., Penticton, B.C. V2A 4M5, Canada
 REDDING, JAMES M., Box 146, Crossville, Ill. 62827
 REDWINE, LEWIS S., 438 Bales, Cleburne, Tex. 76031
 REED, FRED J., 303 Appian Ave., Napoleon, Ohio 43545
 REED, FRED W., 612 S. 26th St., Billings, Mont. 59101
 REED, MARTHA GORDON, 2025 S. Jefferson, Midland, Mich. 48640
 REED, STEWARD M., 1406 Iowa St., Joplin, Mo. 64801
 REEP, E. E., Rte. 2, Lawrence, Kans. 66044
 REES, ORVILLE W., 5440 Rosslyn Dr., Indianapolis, Ind. 46220
 REESE, GENEVA N., 2730 Troost, Apt. 103, Kansas City, Mo. 64109
 REID, J. D., 1225 McCullough Ave., Huntsville, Ala. 35801
 RENNICK, WILLIS H., 10759 McGrath Rd., Rte. 1, Rosedale, B.C. V0X 1X0, Canada
 REYNOLDS, C. DON, 1915 Kibler Ave., Enumclaw, Wash. 98022
 REYNOLDS, DAVID C., 9720 Stacy Ct., Box S-35, Oklahoma City, Okla. 73132
 REYNOLDS, JETT E., 807 Washington St., Rockport, Ind. 47635
 RHAME, JOHN D., 1712 Good Hope, Cape Girardeau, Mo. 63701
 RICE, ERNEST, 780 S. Lincoln, Kankakee, Ill. 60901
 RICHARDS, WILLIAM G., Rte. 2, Box 220, Vicksburg, Mich. 49097
 RICHARDSON, HAROLD S., Rte. 8, Box 437, Muncie, Ind. 47302
 RICHARDSON, L. A., Box 225, Bethany, Okla. 73008
 RICHARDSON, LESTER, 1629 Ringgold St., Indianapolis, Ind. 46203
 RICHARDSON, VIRGELENE, 511 S. Waverly St., Columbus, Ohio 43213

RIGGS, LUCILLE, Apt. 4, Cresop Pl., Sikeston, Mo. 63801
 RIGHHOUSE, BERTHA, Meigs County Infirmary, Pomeroy, Ohio 45769
 RILEY, J. EDISON, 1007 W. First, Tyler, Tex. 75701
 RINEBARGER, IDA, 4225 Calvert Ave., St. Louis, Mo. 63134
 RIPPER, C. HAROLD, 4501 N. Willow, Bethany, Okla. 73008
 RIPPER, LORRAINE M., 1449 S. Main, Wichita, Kans. 67209
 RITCHEA, MRS. JOSIE, P.O. Box 134, Runnemed, N.J. 08078
 RITCHEY, JAMES H., 798 E. Greene St., Waynesburg, Pa. 15370
 ROACH, A. L., 9327 Althea St., Alfton, Mo. 63123
 ROACH, MARGARET, 9327 Althea St., Alfton, Mo. 63123
 ROBERTS, CARL H., 21 Linda Dr., Bourbonnais, Ill. 60914
 ROBERTS, GEREN C., Box 428, Pilot Point, Tex. 76258
 ROBERTS, MILO L., 4505 Bethel, Boise, Ida. 83704
 ROBERTS, WILLIAM B., P.O. Box 444, DeWitt, Ark. 72042
 ROBERTSON, NEIL M., 13 Spottiswoode St., Edinburgh, Lothians EH9 1EP, Scotland
 ROBINSON, EARL, P.O. Box 802, Ashland, Ky. 41101
 ROBINSON, GEORGE T., Rte. 1, Box 286-X, Sledge, Miss. 38670
 ROBINSON, MRS. LILLIAN, 1213 S. Elton, Perryton, Tex. 79070
 RODEFER, W. GLEN, P.O. Box 196, Malden, Ill. 61337
 RODEFFER, I. F., 1580 Andover Dr., Cheyenne, Wyo. 82001
 RODGERS, CLYDE B., 505 Lester Ave., Nashville, Tenn. 37210
 RODGERS, J. A., 695 N. Market St., East Palestine, Ohio 44413
 RODGERS, LEWIS J., Rte. 1, Box 41, Merigold, Miss. 38759
 ROGERS, F. W., 202 W. 13th St., Post, Tex. 79356
 ROGERS, JOE F., 1508 N. Ohio, Roswell, N.M. 88201
 ROGERS, LELAN J., 7034 Ironwood Dr., Orlando, Fla. 32808
 ROOT, J. B., Rte. 3, Box 48, Greensburg, Ky. 42743
 ROSS, H. C., Rte. 3, Box 103, Bruceton Mills, W.Va. 26525
 ROTHWELL, MRS. HELEN F., 2108 Alexander Ln., Bethany, Okla. 73008
 ROWE, G. HOWARD, 2115 N.E. 42nd Ct., Apt. 205, Light-house Point, Fla. 33064
 ROWLAND, CLARENCE E., 1175 Emerson St., Apt. 104, Denver, Colo. 80218
 ROZZELL, M. H., 210 Hudson St., Americus, Ga. 31709
 RUDISILL, R. M., 228 W. St. Francis St., Dexter, Mo. 63841
 RUPP, JOHN G., 113 S. Beverly, Porterville, Calif. 93257
 RUSHING, J. G., 1533 Hill St., Natchitoches, La. 71457
 RUST, EVERETT F., 420 Sherman, Alva, Okla. 73717
 RUTLEDGE, A. R., 418 S. Powerline Rd., Nampa, Ida. 83651
 RUTTER, BERTIE, 4816 S. 3rd St., Apt. 6, Louisville, Ky. 40214
 RYNEARSON, L. M., 240 Lima Plant Rd., Kendalville, Ind. 46755

S-U

SALCEDO, SALVADOR, 928 Fairview Ave., Arcadia, Calif. 91006
 SALLEE, R. L., Box 107 Grah, Ky. 41142
 SAMUEL, O. D., 311 W. South, Mount Vernon, Mo. 65712
 SANDERS, CARROLL F., 2702 Mesilla N.E., Albuquerque, N.M. 87110
 SANDO, CLIFFORD A., 261 S. Small Ave., Kankakee, Ill. 60901
 SANNNER, A. E., 1230 Scioto Rd., 229-D, Seal Beach, Calif. 90740
 SARGENT, W. E., 613 Mimosa Dr., Orangeburg, S.C. 29115
 SARTIN, FRED, P.O. Box 121, McComb, Miss. 39648
 SCHERRER, L. J., 6875 Robin Dr., Chattanooga, Tenn. 37421
 SCHIMPF, SAMUEL, Rte. 12, Box 341, Brazil, Ind. 47834
 SCHLOSSER, C. G., 3 S. Concord St., Mount Vernon, Ohio 43050

SCHNEIDER, ALBERT B., 5829 Larchwood Ave., Sarasota, Fla. 33581
 SCHOONOVER, HARVEY, 103 Baldwin, Morenci, Mich. 49256
 SCHROEDER, WILLIAM, 1512 8th St. S., Nampa, Ida. 83651
 SCHURMAN, W. R., Rte. 4, Box 728, Cleveland, Tex. 77327
 SCHWAB, MRS. BERTHA, 1628 N. Oxford, Pasadena, Calif. 91104
 SCISCOE, CLYDE E., 4510 Orchard Ln., Bloomington, Ind. 47401
 SCOTT, GRADY L., 1229 McChesney Ave., Nashville, Tenn. 37216
 SCOTT, N. EDWARD, 873 Cottonwood Rd., Banning, Calif. 92220
 SEAL, LAVERTA, 621 S.W. 33rd, Oklahoma City, Okla. 73109
 SEAY, L. M., 1801 Randolph, Garland, Tex. 75041
 SEEL, J. LESTER, 1406 E. 24th St., Sanford, Fla. 32771
 SELICK, ROY T., Rimbey, Alta. T0C 2J0, Canada
 SELZ, JOSEPH W., P.O. Box 1186, Blythe, Calif. 92225
 SEVERIN, DAVE, Rte. 1, Collbran, Colo. 81624
 SHAFER, VERNON C., Box 52, Hamden, Ohio 45634
 SHAFER, GAIL H., P.O. Box 436, Parker, Ind. 47368
 SHAMBLIN, TELLES E., 43955 D St., Hemet, Calif. 92343
 SHARP, GUY E., 604 E. Sheridan, Nampa, Ida. 83651
 SHARP, L. D., 614 S. Erie, Wichita, Kans. 67211
 SHAW, LUTHER, 7322 Umphress, Dallas, Tex. 75217
 SHEARER, A. O., Rte. 1, Patterson, Mo. 63956
 SHEEHY, ROY L., 5657 Tilden Ave., Van Nuys, Calif. 91401
 SHERRY, GEORGE C., Canterbury Gardens, 1944 Chaucer Dr., Apt. C, Cincinnati, Ohio 45237
 SHERWOOD, MILORED E., P.O. Box 510, Fallon, Nev. 89406
 SHERWOOD, RAYMOND B., P.O. Box 510, Fallon, Nev. 89406
 SHIELDS, MRS. C. F., 318 Clear St., Albany, Ky. 42602
 SHOOK, CURTIS, 339 W. Raymond St., Indianapolis, Ind. 46225
 SILFIES, MRS. MATTIE A., 321 N. Third St., Leighton, Pa. 18235
 SILVERNAIL, DONALD R., Rte. 2, Vicksburg, Mich. 49097
 SILVERS, J. W., 644 Pheasant Tr., Frankfort, Ill. 60423
 SIMMONS, MILES A., 481 Arden Rd., Columbus, Ohio 43214
 SIMPSON, D. W., Mesa Grande Star Rte., Santa Ysabel, Calif. 92070
 SIMPSON, E. D., 7510 N.W. 39th, Bethany, Okla. 73008
 SMALL, HAROLD, 302 Walnut St., Petersburg, Ind. 47567
 SMILEY, OPAL, 342 S. Jackson St., Oakland City, Ind. 47560
 SMILEY, THOMAS R., 342 S. Jackson St., Oakland City, Ind. 47560
 SMITH, A. MILTON, Box 698, Sapulpa, Okla. 74066
 SMITH, MRS. BESSIE MAE, 1000 N. Perkins Rd., Apt. 107B, Stillwater, Okla. 74074
 SMITH, C. C., 4803 Shirley, Boise, Ida. 83703
 SMITH, CHESTER A., Rte. 1, Box 209, Keystone Heights, Fla. 32656
 SMITH, EASON EARL, Rte. 3, Pavo, Ga. 31778
 SMITH, G. E., JR., Brightwood, Va. 22715
 SMITH, HERMAN L. G., Rte. 1, Box 172A, Trinidad, Calif. 95570
 SMITH, HOMER M., R. D. No. 1, Nonsuch Farm, Sweet Valley, Pa. 18656
 SMITH, JOHN M., Rte. 2, Cedar Lake Rd., Stanton, Mich. 48888
 SMITH, L. D., P.O. Box 2004, Akron, Ohio 44309
 SMITH, L. D., 327 W. 15th Ave., Apt. 4, Escondido, Calif. 92025
 SMITH, MARK F., 4545 Anaheim St., Apt. C, Long Beach, Calif. 90804
 SMITH, RENARD D., 890 Peck Rd., Hilton, N.Y. 14468
 SMITH, VIRGIL, Box 278, Vandalia, Mo. 63382
 SMITH, CLARENCE (BILLY), 816 McKinley Ave., Cambridge, Ohio 43725

DEPARTMENT OF PENSIONS

SMITHSON, W. P., P.O. Box 1537, Valdosta, Ga. 31601
 SNELLGROVE, W. L., P.O. Box 583, Waycross, Ga. 31501
 SNOW, LOY, 224 Westwood Dr., Bedford, Ind. 47421
 SNYDER, M. M., Walden Memorial Care Center, 2401 Idaho, Kenner, La. 70062
 SNYDER, OSCAR, 2811 31st St. S.W., Calgary, Alta. T3E 2N9, Canada
 SNYDER, WILLIAM, Box 42, Dundee, Fla. 33838
 SOMERVILLE, D. S., 1507 Durham Ct., Lexington, Ky. 40505
 SOUDER, AUBREY, Box 21, Jasonville, Ind. 47438
 SPARKS, L. E., 33 Main St., Suite 204, Paris, Ont. N3L 1E2, Canada
 SPIKER, FRANK, 3121 7th Ave., Charleston, W.Va. 25312
 SPIKER, G. THOMAS, 127 Bellevue Ave., Ephrata, Pa. 17522
 SPITALL, MARY D., 2307 Jackson, Anderson, Ind. 46014
 SPRINGER, DUANE, 3907 N. Rockwell, Bethany, Okla. 73008
 SPRINGHALL, JOHN W., 31 B-B St., Lakeland, Fla. 33801
 SPRUILL, EDWARD C., 20683 Waalew Rd., Sp. 198, Apple Valley, Calif. 92307
 STAHL, ELMER, 6940 Mission Gorge Rd., San Diego, Calif. 92120
 STALLINGS, OSCAR F., 2708 Stallings Ln., Jonesboro, Ark. 72401
 STARR, ROLAND H., 1226 Levant St., Jackson, Mich. 49203
 STEARLEY, LEONA L., 707 E. Hendrix St., Bedford, Ind. 47834
 STEELE, J. J., 1020 W. Stanford, Springfield, Mo. 65804
 STEELMAN, MRS. THELMA, 2450 Beverly Dr., Paris, Tex. 75460
 STEPHENS, RICHARD C., 2208 Bristol Ave., Tampa, Fla. 33606
 STETSON, ELTON B., 911 Wilbraham Rd., Springfield, Mass. 01109
 STETSON, HARRY H., 1952 13th St. W., Missoula, Mont. 59801
 STEWARD, MAHLON I., 1320 Holly, Nampa, Ida. 83651
 STEWART, BURTON, 312 Ivy, Nampa, Ida. 83651
 STEWART, E. L., 442 D. Southeast, Ardmore, Okla. 73401
 STEWART, MRS. JEWEL, 1830 Faulkner, Tyler, Tex. 75701
 STICKNEY, J. T., Box 334, Excel, Ala. 36439
 STILLION, BRANSON G., 3437 W. Lynwood, Phoenix, Ariz. 85009
 STOCKMAN, MILTON E., 1245 Cienega Ave., No. 244, San Dimas, Calif. 91773
 STOFER, T. W., Rte. 1, Angola, Ind. 46703
 STONE, EVERETT A., 30036 Victory Dr., Junction City, Ore. 97448
 STONER, R. H., 219 Ash St., Minden, La. 71055
 STOPANI, CARLOS, 1359 Wenatchee, El Cajon, Calif. 92021
 STOTT, ARTHUR J., Box 146A, Goldendale, Wash. 98620
 STOVER, L. E., 602 W. Cherokee, Enid, Okla. 73701
 STRONG, E. J., Rte. 2, Hornick, Ia. 51026
 STRONG, WRIGHT A., 4202 E. Lamar, Scottsdale, Ariz. 85253
 STUKAS, RUSSEL H., 1190 S. Mojave, Sp. 122, Las Vegas, Nev. 89104
 STURGIS, JAMES H., 4554 N. Fruit, Fresno, Calif. 93705
 STURTEVANT, H. LEROY, R.F.D. 2, Box 17, Milo, Me. 04463
 STURTEVANT, LEON R., 523 19th Ave. S., Nampa, Ida. 83651
 SUMMERS, M. M., 9840 Kale St., El Monte, Calif. 91733
 SWAIN, C. ORIN, 14226 E. Cullen, Whittier, Calif. 90605
 SWARTH, DOWIE, 1765 Midwick Dr., Altadena, Calif. 91001
 SWARTH, HELEN K., 1765 Midwick Dr., Altadena, Calif. 91001
 SWARTHOUT, ERNEST V., Brownvale, Alta. T0H 0L0, Canada
 SWEARENGEN, JOHN, 210 Munroe St., Bourbonnais, Ill. 60914
 SWEET, FRED, 1919 Strawn, Houston, Tex. 77039
 SWEETEN, WILLIAM L., 2845 E. Hatch Rd., Sp. 54, Modesto, Calif. 95351

DEPARTMENT OF PENSIONS

SWIM, ROY E., 2204 E. 67th Terr., Kansas City, Mo. 64132
 SYMONS, C. H., 1142 S. U.S. 23, Tawas City, Mich. 48763
 TALBERT, BERTHA, 648 S. Lynhurst Dr., Indianapolis, Ind. 46241
 TALBERT, GEORGE H., 409 N.E. 13th, Abilene, Kans. 67410
 TAPLIN, HARRY F., 210 15th St. W., Apt. 6, Mitchell, S.D. 57301
 TAPLIN, VIVA A., 210 15th St. W., Apt. 6, Mitchell, S.D. 57301
 TARR, VALLA M., 221 S. Merrill St., Fortville, Ind. 46040
 TARVIN, ERNEST C., Rte. 1, Box 30, California, Ky. 41007
 TATE, THOMAS W., 273 N. Franklin St., Delaware, Ohio 43015
 TATTON, BERNARD E., 133 Wesley St., Newmarket, Ont., Canada
 TAYLOR, C. D., 8103 Columbus Rd. N.E., Louisville, Ohio 44641
 TAYLOR, GEORGE F., 206 Sycamore Ave., Woburn, Ore. 97071
 TAYLOR, HERMAN F., P.O. Box 305, Allison, Pa. 15413
 TAYLOR, KEITH C., 4960 S. Seneca, Lot 38, Wichita, Kans. 67217
 TAYLOR, LUELLA, 4960 S. Seneca, Lot 38, Wichita, Kans. 67213
 TAYLOR, W. T., 4223 Thackeray Pl. N.E., Seattle, Wash. 98103
 TAYLORSON, GEORGE, 231 Via Don Benito, Palm Springs Mobile, Country Club, Cathedral City, Calif. 92234
 TEARE, LATEN E., 208 E. Lincoln Ave., Nampa, Ida. 83651
 TEASDALE, ELLIS L., 58333 Ironwood Dr., Elkhart, Ind. 46514
 TEASDALE, RUTH, 58333 Ironwood Dr., Elkhart, Ind. 46514
 TEMPLE, IRVING A., Gen. Del., Norway, Me. 04268
 TEMPLIN, CLINTON H., 1837 Cherokee Rd., Fort Wayne, Ind. 46808
 TERRY, ROY D., 2627 E. LaPalma, No. 88, Anaheim, Calif. 92806
 THEROU, JOHN A., 6 McIntosh Ave., Red Deer, Alta. T4M 0M3, Canada
 THEUS, E. G., 6766 N.W. 39th Expressway, No. 2, Bethany, Okla. 73008
 THIESSEN, JOHN A., 12925 Hickok Ln., Norwalk, Calif. 90650
 THOMAS, CLIFTON T., Box 47, St. Petersburg, Pa. 16054
 THOMAS, HERBERT W., 1900 58th Ave. N., Apt. S-28, St. Petersburg, Fla. 33714
 THOMAS, MISS O., 3706 46th St., Red Deer, Alta. T4N 1L6, Canada
 THOMAS W. FRED, P.O. Box 416, Saline, Mich. 48176
 THOMAS, W. O., Rte. 3, Box 271, Tahlequah, Okla. 74464
 THOMPSON, HAROLD C., 644 E. Walnut, Blytheville, Ark. 72315
 THOMPSON, JACK, 4720 N.W. 60th, Oklahoma City, Okla. 73122
 THOMPSON, WILLIAM, 1535 S. Centennial St., Indianapolis, Ind. 46241
 THON, HAROLD A., 523 8th Ave. S., Nampa, Ida. 83651
 THORNTON, CLARENCE, Box 134, Earlham, Ia. 50072
 THORNTON, COLLINS E., 2885 Parkwood St., Ann Arbor, Mich. 48104
 THRASHER, C. R., 60 Lester Ave., Apt. 1408, Trevecca Towers, Nashville, Tenn. 37210
 TICE, LENA McKEE, Rte. 1, Box 162, Toronto, Ohio 43964
 TOSTI, A. J., Box 1643, Prescott, Ariz. 86301
 TOWNSEND, C. E., P.O. Box 313, Gothenburg, Neb. 69138
 TRANSUE, C. F., Rte. 6, Poplar Bluff, Mo. 63901
 TROESCH, LENA M., 3316 S.E. 44th, Apt. A, Oklahoma City, Okla. 73135
 TRONNES, MRS. CORA, Box 81, Yacolt, Wash. 98675
 TRUEAX, JOSEPH T., Rte. 2, Vicksburg, Mich. 49097
 TRUEBLOOD, HAZEL G., 1400 12th St., Apt. No. 204, Bellingham, Wash. 98225
 TRUESDELL, GORDON E., 4915 Simpson Rd., Owosso, Mich. 48867

TUBBS, H. C., 4503 20th St., N.E., Holt, Ala. 35401
 TURBYFILL, M. L., 6812 N.W. 29th Terr., Bethany, Okla. 73008
 TWINING, R. F., 6501 Dove Ln., Little Rock, Ark. 72206
 TWIST, ARTHUR F., 220 N. Asbury St., Moscow, Ida. 83843
 TYSON, JOE M., 411 S. Queen, Apt. 109, Dover, Del. 19901

V-Z

VAAGE, MISS MABEL, 1130 Olive, Walla Walla, Wash. 99362
 VAN AMBURG, J. W., 5784 Genesee Ave., Otter Lake, Mich. 48464
 VANCE, CHARLES E., 803 S.R. St., Bld. B, Apt. 9, Indianola, Ia. 50125
 VANDERPOOL, Dr. D. I., 11424 N. 37th Pl., Phoenix, Ariz. 85028
 VAN HOOK, GLEN O., P.O. Box 1506, Shelby, N.C. 28150
 VAN HOUGHTON, EARL, 2463 Wheeler Rd., Bay City, Mich. 48706
 VARIAN, ELDEN W., 1055 E. Front St., Traverse City, Mich. 49684
 VASCOE, DAVID I., 701 N. 12th, Duncan, Okla. 73533
 VENNUM, EARLE W., 606 Ellen Dr., Goodlettsville, Tenn. 37072
 VEST, C. L., 404 Cleveland St., Cullman, Ala. 35055
 VEVIG, ELMER, 455 E. Rosewood Ln., Layton, Utah 84041
 VOLK, HAROLD L., Northwest Nazarene College, Nampa, Ida. 83651
 VOLLER, FRANCIS E., 2947-B Star Ln., Apache Junction, Ariz. 85220
 VOORHIES, LONNIE M., 1032 E. Broadway St., Altus, Okla. 73521
 WACHTEL, D. K., Box E, Madison, Tenn. 37115
 WAGNER, JOSHUA C., Box M, Jay, Me. 04239
 WALDEN, J. W., Box 164, Seibert, Colo. 80834
 WALKER, CLAIR D., Box 294, Mercer, Pa. 16137
 WALKER, HAROLD E., 7338 126th Ave. N.E., Kirkland, Wash. 98033
 WALKER, W. B., 6700 N.W. 34th, Bethany, Okla. 73008
 WALLIN, H. B., c/o Mrs. Ernest R. Camfield, 7223 Parkbyrn Pl., San Gabriel, Calif. 91775
 WALLING, FLORENCE, 1217 N. Hill Ave., Pasadena, Calif. 91104
 WALTERS, LOTO CARROLL, 615 Chestnut St., Marshall, Ill. 62441
 WALWORTH, EDITH P., Box 47, Vallecito, Calif. 95251
 WARD, H. BLAIR, SR., Rte. 1, Box 291, Guys Mills, Pa. 16327
 WARD, HERMAN E., 2149 10th Ave., Huntington, W.Va. 25703
 WARD, O. P., Rte. 2, Box 6, Conway, Ark. 72032
 WARKENTIN, C. A., 1320 Gidley, Wichita, Kans. 67216
 WASHBURN, CHARLES J., 18 Gardenbrook Ln., Willingboro, N.J. 08046
 WATERHOUSE, ORVAL R., 10620 S.E. Holgate, No. 6, Portland, Ore. 97266
 WATSON, H. C., 179 S. Koenig Rd., St. Marys, Ohio 45885
 WATSON, PAUL, 1407 Dyer St., Springdale, Ark. 72764
 WATERS, LEWIE L., 606 Lee Ave., Ottumwa, Ia. 52501
 WATTS, ALICE M., Friendsview Manor, Newberg, Ore. 97131
 WAY, C. ADRIAN, 18th & Broom St., Electra Arms, Apt. 615, Wilmington, Del. 19802
 WEAGLEY, C. W., 3950 N. Farwell, Milwaukee, Wis. 53211
 WEATHERBY, T. O., Rte. 4, Box 117-A-65, Milton-Free-water, Ore. 97862

WEATHERS, FLORENCE, 207 W. 4th, Moulton, Ia. 52572
 WEAVER, L. I., 4253 Iroquois Ave., Lakewood, Calif. 90714
 WEBB, G. F., 1219 N. Alameda, Azusa, Calif. 91702
 WEBBER, LEONARD O., 4720 Filmore St. N., Salem, Ore. 97303
 WEBBER, MRS. LEONARD O., 4720 Filmore St. N., Salem, Ore. 97303
 WEDEL, BEN, Rte. 2, Box 800, Owasso, Okla. 74055
 WELLS, J. G., 7723 Westchester Rd., Westchester, Ohio 45069
 WELLS, J. W., 905 S. 4th St., Canon City, Colo. 81212
 WELLS, KENNETH H., Box 1043, Whitelish, Mont. 59937
 WELLS, L. E., 728 Cornell Ave., Clarksville, Ind. 47130
 WELLS, LILY H., Box 1043, Whitelish, Mont. 59937
 WELLS, LOGAN T., P.O. Box 289, Knox, Pa. 16232
 WELSHANS, LESTER R., Loganlon, Pa. 17747
 WELTON, W. O., 18 Circle Dr., Punta Gorda, Fla. 33950
 WENGER, S. RUSSELL, Rte. 5, Box 442, Muncie, Ind. 47302
 WHEELER, JESSE L., 144 W. 6th St., San Dimas, Calif. 91773
 WHEELER, VERDEL, 13345 Sidana Rd., Yucaipa, Calif. 92399
 WHEELER, WILBUR J., Box 157, Georgetown, Ind. 47122
 WHITCANACK, STANLEY N., 1200 Oxford Dr., Blue Springs, Mo. 64015
 WHITE, BERTIE G., 346 "L," Chula Vista, Calif. 92011
 WHITE, IRA W., 638 E. Louisiana St., Evansville, Ind. 47711
 WHITE, MYRTLE M., 707 West Ave. E., Alpine, Tex. 79830
 WHITLEY, F. R., P.O. Box 1406, Lake Isabella, Calif. 93240
 WHITLEY, JAMES M., 1592 Madonna Rd., No. 120, San Luis Obispo, Calif. 93401
 WHITTENBERGER, RONALD L., Rte. 2, Box 277, Uhrichsville, Ohio 44683
 WICKENS, ASA, 214 S. Galloway, Elk City, Okla. 73644
 WIDEMAN, ALBERT, 3424 Markridge Rd., La Crescenta, Calif. 91214
 WIESE, HARRY A., 1640 Brigden Rd., Pasadena, Calif. 91104
 WIESE, MRS. KATHERINE M., 1640 Brigden Rd., Pasadena, Calif. 91104
 WIGINTON, J. D., 1656 N. Oakley, Santa Maria, Calif. 93454
 WIGINTON, OLLIE MAE, Box 563, Nipomo, Calif. 93444
 WILCOXSON, DENNIS, 3903 N. Rockwell, Apt. 101, Bethany, Okla. 73008
 WILHOYTE, WILLIAM E., 4257 S. State Rd., Davison, Mich. 48423
 WILLARD, VERNON H., 914 W. Bowen Ave., Bismarck, N.D. 58501
 WILLIAMS, ALBERT H., Box 136, Shaftsbury, Mich. 48882
 WILLIAMS, BESSIE E., 118 Florence, Sistersville, W.Va. 26175
 WILLIAMS, CLIVE, 12560 Hasler St., Sp. 229, Garden Grove, Calif. 92640
 WILLIAMS, EDGAR H., 2130 W. Van Buren, Sp. 103, Phoenix, Ariz. 85009
 WILLIAMS, H. D., 911 McCormick, Denton, Tex. 76201
 WILLIAMS, J. T., 1012 Pennock Ave., Nashville, Tenn. 37207
 WILLIAMS, LLOYD, Rte. 1, Box 79A, Mela, Mo. 65058
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 YOUNGMAN, J. W., 9117 Murray Ct., Wichita, Kans. 67212
 ZACHARY, O. F., 1020 Diamond Rd., Somerset, Ky. 42501
 ZERBE, HELEN MAY, Box 284, Wood River, Neb. 68883
 ZERBE, HENRY C., Box 284, Wood River, Neb. 68883
 ZIMMERMAN, MRS. ALTA D., P.O. Box 1114, Marion, Ohio 43302
 ZIMMERMAN, ESTHER, 5001 N. Peniel, Bethany, Okla. 73008
 ZIMMERMAN, J. E., 5001 N. Peniel, Bethany, Okla. 73008
 ZIMMERMAN, LESTER L., 3899 Marion-Williamsport, Lot 29, Caledonia, Ohio 43314
 ZIMMERMAN, W. E., P.O. Box 1114, Marion, Ohio 43302

THE PREACHER'S WIFE

Lucifer's Letter to a District Superintendent

By a pastor's wife*

DEAR REVEREND:

Today, before adjournment, you said that if anyone had a complaint to make about the preachers' meeting to let you know, so perhaps things could be adjusted before next year's meeting. I wasn't in the assembly hall when you made this statement, but I was lurking outside the door. I just didn't feel comfortable inside, and this is what my complaint is all about.

Before next year's meeting, you must find a way to cool the atmosphere. Now the glory of God was there, and I just can't stand that. Those preachers and wives were having camp meeting. I'm an expert in these matters, because I'm terribly embarrassed and immobilized when saints praise God for what He's done for them.

I saw a beautiful, young, dark-haired pastor's wife choke up and weep because God was blessing her. I had to turn my head when through the crack in the door I was attracted by a heavenly glow on that innocent, boyish pastor's face. I sensed the feelings of the gray-headed, middle-aged pastor who had become overcharged with the cares of his church. On the second day of your conference, his faith began to mount, and I

couldn't stop it. He left today victorious, ready to challenge his people to greater heights in Christian living.

I heard those loud, hearty "Amen's" ringing from the preachers' hearts and voices the entire three days. I heard them praying together in one accord. In lighter moments, when I heard hilarious laughter and thought I could slip into the meeting, I would glance in and see their eyes shining in love for one another, and I was too baffled to enter.

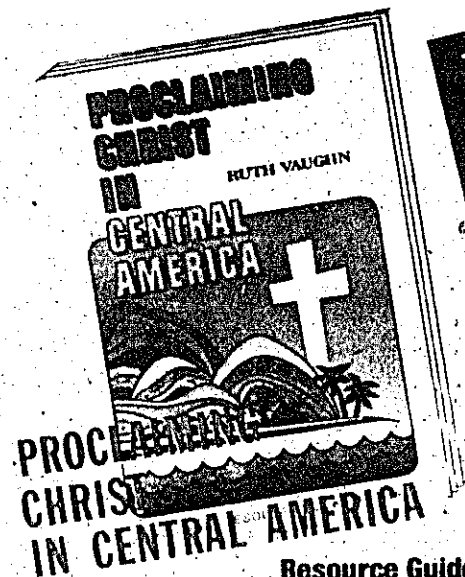
Now you have added to this by being a spiritual leader to your pastors. Be any type of leader you choose, but don't be a *spiritual* leader. In fact, I don't even like your spirit. You are talented, gifted, and know how to work with people. You don't need to be humble before God and depend on Him. Point those preachers to yourself and your wisdom, not to God. I actually heard you say during this meeting that the acid test of a pastor and his wife is whether or not they learn to find God's answer to their problems (even if His answer is "waiting"), rather than moving around all the time. You know they can conquer my world if they learn this. They'll go back to their churches and defeat me the way you are leading them. And that is just what has happened.

I must mention your special speak-

*Name withheld.

June, 1976

17



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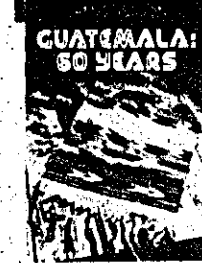
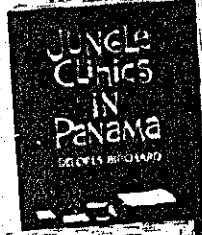
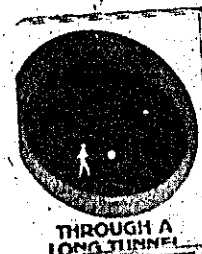
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er. He actually had the audacity to tell them they could periodically climb the Mount of Transfiguration, touch the glory world, and be lifted above the mundane and the worldly (that's my world!). Then they are to come down and go into the valley of service and minister to others. That's all I could stand of that service. It got too hot. I took off to find a more cooperative, lukewarm group of Christians to deal with. This man added too much to your camp meeting for preachers. You must not allow this type of speaker to come next year if you expect to cool that atmosphere.

And that wife of yours! You must force her to change the tone and emphasis in the wives' sessions. You know they can influence their husbands. All you need to do is keep the pastors' wives' meetings either social or intellectual. Let them discuss my accomplishments in their churches this past year. This will enable them to go home more defeated than ever, and they will not be an encouraging helpmeet to their husbands. But your

wife is a *spiritual* leader to those ladies. She's teaching them the life of victory—a life that doesn't even hold onto my sweetest bait—materialism. I saw God blessing her as she wept and praised God. The atmosphere in those ladies' sessions was laden with the fragrance of God, His glory literally, "hung" in the air above their heads. You must put a stop to this by next year's conference.

As the leader of your district, you must find a way to tie up all the services. You can change that atmosphere that prevailed (and won) this year. Be cynical, critical, doubting God and your preachers, or formalistic—whatever sidetrack you choose to make the service discouraging, rather than uplifting.

If you don't make some drastic alterations, I will not attend next year's preachers' meeting. I will find another group that has an atmosphere in which I can work, and in whose presence I can feel more comfortable.

Deceitfully yours,
LUCIFER

It was on May 19, 1780, that darkness came at noon. The bats flew and the chickens roosted. It was some sort of meteorological phenomenon that seemed to bring the day to an end when the sun was at its zenith. Panic broke out, and people thought that the end of the world was at hand.

At Hartford, Conn., the state legislature was in session, and when the darkness came at noon, the meeting of the lower house broke up in alarm. In the state senate a motion of adjournment was made, so that the legislators could meet the Day of Judgment with whatever courage they could manage to summon.

But the motion was opposed by Abraham Davenport, a Yankee selectman and judge, friend and advisor of George Washington. Abraham Davenport faced the panic with the best of Yankee heart and head.

He arose and addressed his legislative colleagues. "I am against the adjournment," he said. Then he explained with the logic of courage:

"The Day of Judgment," he said, "is either approaching or it is not. If it is not, there is no cause for adjournment. If it is, I choose to be found doing my duty. I wish, therefore, that candles may be brought."

—Lowell Thomas in *This Week*

Discovering Solutions

Compiled by
Raymond C. Kratzer



"Piano Bench Trauma"

Unfortunately, at times there are individuals within a church who become possessive of the piano and organ, and as a result, discordant notes arise between them and the total work of the Lord. Some of these persons are proficient in their musical ability and can do the job superbly. But often their attitude of possessiveness negates their contribution to the worship service. Their potentially sweet music eventuates in a minor refrain that spreads gloom and discord within the group.

It is wise to have the pianist elected by the church board in order to take the onus from the pastor. A job description is helpful in which an outline of what is expected can be given. The philosophy of church music should be included in which the idea of a ministry is emphasized, but that it is only a part of the ministry of the church. If it is to be effective, it must be done humbly, efficiently, cooperatively, and with a sense of mission.

Dependability is vital in the assignment. If the elected pianist is late or absent without due notification to the pastor, it may cripple the whole service. If lack of decorum at the piano bench in terms of dress, manner of playing, or care of music is apparent, then the ministry is curtailed.

Where there are several pianists who are eager to use their talent in the church, the various councils or board of the church could appoint them for their auxiliary meetings. This would include Sunday school, NYPS, midweek service, etc. The main pianist could be the Sunday morning and evening musician.

Talent should be considered in refer-

*Superintendent, Northwest District, Church of the Nazarene

ence to the piano or organ in the main services. Many worship services have been less of a blessing than they could have been because of sloppy or poor instrumental music. And if someone in the congregation has real talent along this line, and yet is set aside for some "in person" who is possessive of the piano, or has relatives in the church whose feelings would be hurt if he or she did not have the job, there should be a program of prayer and education toward using the talented person. Wisdom, tact, and thoughtful administration can often bridge this gap. On the other hand, if the talented person has an ugly disposition, it would be better to use a less-talented soul whose spirit lends itself to the whole. In the meantime, efforts should be made to work toward improving the attitude of the other musician through prayer and godly counsel until that one becomes a "vessel . . . meet for the master's use."

Wesley's words—

"I am as strong at eighty-one as I was at twenty-one."

Few elderly men can make this claim today, and fewer still can claim to have lived the kind of disciplined life that Mr. Wesley lived. Amid persecutions and disappointments, lengthy travel, and heavy preaching schedules, he pressed on for God.

In his fifties Mr. Wesley thought his death was near (he also wrote the words for his own tombstone), but he wonderfully recovered and returned to his work. Having complete mastery over his appetite, Mr. Wesley was a careful and small eater. Perhaps this is one reason he could make the above statement.

—Submitted by Robert Emsley

The number of blasts that come from auto horns in a traffic jam is equal to the sum of the squares at the wheels.

Experience does all of her teaching backwards: She gives a test before explaining the lesson.

IDEA SPARKS

BY ASA H. SPARKS
Pastor, Church of the Nazarene
Vandalia, Ohio



Sunday School Administration

1. This year when the education committee gets ready to appoint Sunday school teachers, instead of asking for another request to serve, ask for a worker-interest survey. Ask such questions as: What has been personally satisfying this year? What has been difficult? How do you feel the Lord leads for the future? How willing are you to take Christian Service Training?

2. A balloon launch can be exciting for your Sunday school. Have your balloons all ready at the close of morning worship. It will take about 30 seconds to fill and launch each balloon. Have each person present sign a single card of invitation. An award can be promised to the person who mails in the card from the balloon that travels the greatest distance.

3. For your next Valentine's attendance promotion, try sending half a heart to people, telling them you will give them the rest of the heart when they come on Sunday.—Crestview, Ill.

4. Old-timers' Day at Louisville First Church of the Nazarene brought out six over 100 years of age. They had a choir made up of people 80 years of age or over. A sermon was delivered by a retired preacher—in this case, 115 years old.

5. Stir a little excitement into your Sunday school with an All-States Day. Tell the people you will check the states where they were born. Daytimer Corp., Allentown, Pa. 18105, has several tips on time use that are helpful to pastors. Write them for catalog.

6. A color-coded visitation system may put life into your calling program. Use green cards for going to new prospects, a yellow card the first Sunday someone is absent; a caution card of orange for those absent two Sundays; a danger card of red for missing three Sundays; a casualty

card of gray for missing a month. Have a hook for each class, and hang the cards on the hooks each Sunday—a.m. or p.m.

7. A workable visitation program can be designed by selecting a specific group of 10 visitors for a 10-week length of time. Give them specific prospects of two per week, leaving the time of visit up to them. Several of these small groups can be reappointed periodically and rotated in the church.

8. You might be amazed to learn how much your Sunday school children know—or don't know. Try a group of insight questions such as: Why do we pray? What is sin? Where is heaven? The answers may seem humorous, but they will pinpoint our weaknesses.

9. An easy theme for a special day program is railroads. Classes can be Beginnersville, Primary Junction, etc. For the program use timetables.

10. Child Evangelism Fellowship, Box 1156, Grand Rapids, Mich., provides many special flannelgraph stories which can be used effectively by the children's teacher. These, of course, would be a supplement to visual materials provided by your own publishing house.

11. No one likes to be last, and you have heard of "skunk awards." Have you tried an "awful cup"? This is awarded to the class with the lowest attendance each Sunday. It can be made from an old lard can.

Father's Day Presentation

On Mother's Day, the ladies are traditionally honored with flowers, gifts, and special recognition at church. But usually little emphasis is given to fathers on their special day.

One church tried successfully a unique idea: A letter was sent to all fathers in the congregation which said: "Father's Day was instituted a long time ago to honor our fathers. The church world has for a long time recognized the importance and place of the man as the head of the household as set forth by the Holy Scriptures. This Sunday our church wants to add its wishes for a 'Happy Father's Day.'

"Special emphasis is being planned for you. Enclosed is a partial show of that emphasis. When you arrive at church this Sunday morning, you will receive its mate. We hope to see you there."

Inside the letter was one cuff link. These were handed out the Wednesday night prior to Father's Day or taken to the home during the week. The mate cuff link was presented to each father present at church on Father's Day along with a few appropriate remarks from the pastor and a meaningful prayer time.

—BETTY B. ROBERTSON

THE STARTING POINT

A Lesson from Ruth

Something that Gerald Kennedy wrote years ago leaped out at me as I sorted out some sermon idea material. He quoted Fosdick as saying: "If Ruth came back we should put her sickle in a museum, for we have vast machines which . . . do the work of a thousand men . . . but Ruth in her loyalty to her widowed mother-in-law puts us to shame. We have improved on Ruth's sickle, but have we improved on Ruth?"

To Fosdick's thought, Kennedy adds: "A good man on horseback is a better index of progress than a brutal man in a supersonic jet plane!" (*Pulpit Digest*, May, 1970, p. 62).

And recently in the *Evangelical News-*



By C. Neil Strait

Pastor, Taylor Avenue
Church of the Nazarene
Racine, Wis.

letter, Cardinal Leo-Joseph Suenens of Belgium put it quite plainly when he said: "The reformation of society must originate with the reformation of individuals. The source of evil is not in our institutions or cultural systems, but in our hearts and in our souls" (Vol. 2, No. 22).

We're back to the basic task of the church—changing the lives of people through the power and hope of the gospel.

Jesus Is Lord

Paul's theme in Philippians 2 is "Jesus is Lord." In verses 5-13, he projects it in this manner: (1) *An attitude full of grace*—"Your attitude should be the kind that was shown us by Jesus Christ" (v. 5, TLB);* (2) *An Authority that grows*—" . . . at the name of Jesus every knee shall bow in heaven and on earth and under the earth, and every tongue shall confess that Jesus Christ is Lord" (vv. 9-10, TLB); (3) *An atmosphere that glows*—"God is at work within you, helping you want to obey him, and then helping you do what he wants" (v. 13, TLB).

There are some starting thoughts here.

Peter's New Start

John shares with us the thrilling account of Jesus again coming into Peter's life, by the seaside (John 21). While much has been made of the three questions, "Lovest thou me . . . ?" the beginning of the chapter should not be overlooked.

The story opens with Peter fishing. Back at the old business where he was before he met Jesus: James Stewart pictured Peter as concluding, "The day is over. I failed."

But then John points to the shore and declares: "It is the Lord." And that verse 7 is among the most thrilling of scripture. For again hope appears, a dream is born, and Peter is again taken out of the fishing vessel and set upon a great journey:

Here is a story that will excite any congregation. For there is sitting in every church someone—or several—who need the lamp of hope lit again. And you and I know it can only be properly lighted by

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the light of Jesus Christ. It was true for Peter, and it can be true for every man—wherever he is in the episode of life.

Tell It Plainly

In his book *Locked in a Room with Open Doors*, Ernest Campbell writes this: "The world turns to the church and says, 'If he is the Christ, tell us plainly.' Karl Barth answers with 11 thick volumes of *Church Dogmatics*. Tillich answers with three closely reasoned volumes of theology. Bultmann answers

with two volumes of *New Testament Theology* and a complicated work on demythologizing. 'Tell us plainly.' They ask for bread and we give them a stone, they ask for fish and we give them a scorpion" (Word Books, 1974, p. 49).

However, we cannot cast off the responsibility; for Campbell also reminds us that most of the blame lies with those of us who are ministers at the local level, for it is part of our job to understand what the theologians are saying, to break their language down, and to share it with our people.

IN THE STUDY

Seeds for Sermons

June 6

WHERE DO YOU PUT THE ACCENT?

TEXT: "And am no more worthy to be called thy son: *make me* as one of thy hired servants" (Luke 15:19).

INTRODUCTION: This reference is taken from the parable of the prodigal son. The key phrase in the account is "make me." The basic lessons to be learned from this dramatic record come into sharp focus by the way the accent is placed on a part or all of this phrase.

I. THE VOICE OF STUBBORNNESS—"Give me the portion of goods that falleth to me" (v. 12). The accent in this case is on the word "make" in the use of the phrase "make me." In other words, the prodigal son was saying that he was tired of the restraints of the home, the rules of the family circle, and the authority of his father. He raised a rebel flag into the face of the father and defiantly said: "Make me obey your commands if you think you can. I'm my own boss. I'll do as I please.

Nobody is telling me what to do."

The son felt that there was no rapport or understanding between him and his father, and the son was ready to declare his independence by running away from home. The son was ready to assert his identity as one who knew who he was, by sarcastically saying to his father: "I'm fed up with having you try to *make me* do what you want me to do. So I'm getting out on my own."

II. THE VOICE OF SELFISHNESS—"... and took his journey into a far country, and there wasted his substance with riotous



by
Mendell Taylor

Professor of History of
Christianity, Nazarene
Theological Seminary,
Kansas City

The Preacher's Magazine

living" (v. 13). At this juncture in his life when he was really living it up, he was putting the accent on the "me" in the phrase "make me." He wanted to know: What will this activity do for me? What thrill will come to me by what I am doing? What will I get out of this for my own enjoyment? He was ready to spend any amount to get some kick out of life, to find some way to gratify his passions, to indulge in those activities that would give him a faster heartbeat. His only concern was: How will this give *ME* more pleasure? What will this do for *ME* in satisfying my personal interests?

III. THE VOICE OF SUBMISSION—"... make me as one of thy hired servants" (v. 19). When the prodigal son came to himself and saw what was happening to his life, he started the process of making a comeback. He was ready to humble himself and acknowledge that he was wrong. At this point, his expression was "make me," with an equal accent on each word. This is turned into the voice of submission, or obedience, or yieldedness. He has turned around 180 degrees from his previous attitude. He is ready to be a part of the family circle instead of standing outside the circle and objecting to everything that happened in the circle.

CONCLUSION: This is the profile of a person making a change for the better in his way of life. He moves from rebellion against God and from the life-style of being self-centered to the point of being surrendered and submissive to God's will for his life. This means that he is a transformed person.

June 13

I'M GLAD I'M A PART OF THE FAMILY OF GOD

TEXT: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15).

INTRODUCTION: The Apostle Paul drew from every phase of life to express the mighty truths of the gospel. So as a Roman citizen writing to residents of the city of Rome, we are not surprised to see him drawing from the Roman law of

adoption a figure to express the thought as to what is involved in our becoming children of God.

I. NOTE THE PRACTICE OF ADOPTION—"Ye have received the Spirit of adoption." The word *adoption* referred to a legal process whereby a man brought into his family, and endowed with the status and privileges of a son, one who was not by nature his son. The one adopted might be a slave who thereby was removed from bondage into the liberty of sonship. He might be a citizen who was a debtor, and who was thus forgiven the debt and made an heir of his foster father.

In making a spiritual application, we acknowledge that in our natural state we are a slave to sin. Furthermore, we are a debtor to God because of our sinful transgression of His law. But through grace that is in Christ Jesus, we are brought into the relationship of a child to his father, whereby we enjoy the privilege of sonship.

II. NOTE THE PRODUCT OF ADOPTION—"Whereby we cry, Abba, Father." "And if children, then heirs; heirs of God, and joint-heirs with Christ" (v. 17). As a child of God we live in confident love, as we address Him as "Abba, Father." The word "Abba" is simply the transliteration of the Aramaic word for father, while the word "Father" is the translation of the Greek word meaning the same. Our Lord used the word "Abba" in Gethsemane (Mark 14:36). It was the language of His childhood. In His hour of greatest distress He resorted to the language of a child rushing into the protective arms of his father. This is one of the great privileges of being adopted in His family. This is carried to the ultimate measure of fulfillment in verse 17, when we are referred to as "heirs of God, and joint-heirs with Christ." We are on the receiving end of all the benefits the Father has in His spiritual estate.

III. NOTE THE PROOF OF ADOPTION—"The Spirit . . . beareth witness with our spirit, that we are children of God" (v. 16). The Holy Spirit gives the overwhelming assurance that if you meet the conditions of becoming a part of the family of God, you will receive the proof of the

same, by His clear-cut witness to your heart that the work is done. There are three parts of this witness: (1) The witness of your own heart that you have done all you know to do; (2) The witness of the Word that guarantees that God will do His part if we do our part; (3) The witness of the Spirit that our dedication is complete and we are now sons in the family of God.

CONCLUSION: This should be a moment of celebration. We can now sing with complete confidence and assurance: "I'm so glad I'm a part of the family of God."

June 20

DISCONTENTMENT— A DELIGHT OR A DEPRESSANT

TEXT: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus" (Phil. 3:12).

INTRODUCTION: Discontentment can be an asset or a liability. When it is the latter, it is petty and ugly. It is shameful grumbling. It is restless and despicable. It resorts to whining criticism of others in order to mask one's own glaring failures.

However, when it is an asset, it is lofty, stimulating, and creative. It is anxious to improve. It is teachable and receptive to constructive criticism. It is a spur which urges one to higher heights. It strives for the fulfillment of high aspirations.

Paul was accenting this type of discontentment when he wrote this verse.

I. PAUL WAS DISTURBED AND LONGING FOR A GREATER INTIMACY WITH THE PERSON OF CHRIST—"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" (v. 8). He already knows Christ as the One who transformed his life. He already knows Christ is a daily Companion. But he has an insatiable longing to discover more and more about His grandeur, His glory, and His greatness. There is always room for improvement in developing new ways to talk with Him, listen to Him, and learn about Him. There is always new territory to gain in the areas of His love, His compassion, His beauty. Our con-

suming concern should be: "Let the beauty of Jesus be seen in me."

II. PAUL WAS DISTURBED ABOUT AND LONGING FOR A GREATER INVASION OF THE POWER OF CHRIST—"That I may know him, and the power of his resurrection" (v. 10).

The first-century Christians were power-conscious. To them, the greatest power that has been released in our world was the power of God. This was a favorite phrase in the writings of Paul. He could never get far into a letter until he interrupted his line of thought long enough to say something about the power of God. He did not understand how much power it took for a lifeless body to suddenly pulsate with resurrection life, but he knew that was what happened to Jesus. Jesus, in turn, was making this kind of power available to us. No matter how many miracles were wrought, Paul always sensed that there was more power at his disposal than he ever used. He was anxious to explore some of the limitless ramifications of this power so he could be more effective in his service for Kingdom building.

III. PAUL WAS DISTURBED ABOUT AND LONGING FOR A GREATER INSIGHT INTO THE PASSION OF CHRIST—"That I may know him . . . and the fellowship of his sufferings" (v. 10).

He was not asking for "cheap grace" or an easy way or a convenient way. He wanted to be so identified with the Lord that he desired to go "with Him through the garden." This would put him in the depth of suffering so he could ascend to the heights of His resurrection power.

CONCLUSION: The drive-in business program has taken over in our country. There are drive-in eating places, drive-in cleaning places, and drive-in banks. The idea pointed up by this development is: Wait on us hand and foot; don't ask us to take an extra step or put out any effort; make us easy and comfortable. People are wanting their religion on the same basis. They ask that everything about religion be comfortable and convenient. Are we willing to be connected with something that disturbs us, agitates us, and requires us to give up something to show the lordship of Christ?

June 27

THAT'S WHAT IT IS ALL ABOUT

TEXT: ". . . how that Christ died for our sins according to the scriptures" (1 Cor. 15:3).

INTRODUCTION: Paul compressed the grandeur of the gospel in this brief declaration. People are always asking: "What's it all about?" In giving a reply regarding the plan of salvation and the essence of the gospel, we can summarize the answer in these words: "Christ died for our sins according to the scriptures."

I. THE HISTORICAL FACT—"Christ died" (v. 3). This statement is interlocked with many events. For instance, the Word had to become flesh in order to even be capable of death. It is a mysterious wonder that God the Son *could* die; still more, that He *should* die; still more, that He *would* die; and most of all, that He *did* die.

The basic fact of the Christian faith is not an ethereal abstraction but a concrete act in history. He lived at our level of existence to the extent that He ate food, drank water, felt hunger pangs, became tired, and took time to sleep. He suffered when lashes were laid on his back or spikes were driven in His hands and feet. His pain level became so intense that every nerve was a strand of fire and every vein was a river of anguish. Finally He died of a broken heart. All of this can be documented as historical facts.

II. THE PERSONAL FACT—"For our sins" (v. 3). This tells us the meaning of His death, namely, to provide a remedy for our sins. He had one objective in mind—that was to take care of our sin problem. This means that His death was theologically oriented. He endured the death on the Cross, to make salvation through atonement a reality.

There are two types of religions in the world. One is based on achievement, and the other is based on atonement. One is based on merit by good works, and the other on a rescue operation. Christianity is the only living religion that accents the aspects of atonement and rescue. He died our death for us, so He could live His life through us.

III. THE REVELATIONAL FULFILLMENT—"According to the scriptures" (v. 3). This plan of salvation through atonement was not an afterthought with God. Even before the foundation of the earth was established, God had the slaying of a Lamb as our Sacrifice for sin in mind. Through the writings of the Old Testament, references were made to Jesus as our suffering Saviour. Those of us who had the privilege of hearing Dr. James B. Chapman deliver his masterful message on "Christ in the Bible" will never forget the overwhelming moment when he finished citing the way Christ was referred to in each book of the Old Testament. This gives us an insight into the background which went into the backlog of and build-up for the coming of our sin-bearing Redeemer.

CONCLUSION: We can summarize our gospel message in this way: First, there is the statement of fact: "Christ died." Second, there is the meaning of the fact: "for our sins." Third, there is the background of the fact: "according to the scriptures." The first is related to crucifixion; the second to substitution, the third to revelation.

By
Ralph Earle

Professor of New Testament
Nazarene Theological
Seminary, Kansas City, Mo.



Gleanings
from the Greek

1 Cor. 13:2-13

"Feed the poor" (13:3)

"Bestow . . . to feed the poor" is all one word in Greek, *psomiso* (only here and Rom. 12:20). The verb comes from the noun *psomos*, "a morsel." So it means "to feed with morsels (as children, or the sick), hence, generally in late writers, to

feed, nourish" (Abbott-Smith; p. 489). Lias suggests: "If I feed people one by one with all my goods" (CGT, *in loco*). C. B. Williams translates it: "If I should dole out everything I have for charity."

"Burn" or "boast" (13:3)

C. B. Williams reads: "And give my body up to torture in mere boasting pride." Goodspeed has: "and give myself up, but do it in pride." What is the basis for this?

The answer is that the three oldest manuscripts of 1 Cor.—Papyrus 46 (third cent.) and Sinaiticus (fourth cent.)—have *kauchesmai* rather than *kauthe-somai*. (In the Greek the difference is only one letter.) But there is felt to be stronger evidence for the latter, and so most versions have "burned."

Patient and kind (13:4)

Having shown the absolute necessity of love (vv. 1-3), the apostle now goes on to describe the characteristics of love (vv. 4-7). He first says that it "suffereth long, and is kind." In the Greek this is: *makrothymei, chresteuetai*. The first verb is from the adjective *makrothymos*; "long-tempered," and so means "is patient or long-suffering." The second (only here in the NT) means to be kind. The first is passive—not retaliating. The second is active—bestowing benefits. The best translation is: "Love is patient, love is kind." The twofold statement stands as a daily challenge to every Christian!

"Vaunteth not itself" (13:4)

The verb *perpereuomai* is found only here in the NT (or LXX). Robertson and Plummer translate: "Does not play the braggart." They add: "Ostentation is the chief idea." Today we would say, "It does not boast" (NIV).*

"Unseemly" (13:5)

"Behave itself unseemly" is *aschemonai* (only here and 7:36, where it is translated "behaveth himself uncomely"). It means "act unbecomingly, behave dishonourably" (A-S). F. F. Bruce reads: "Never acts dishonourably." G. G. Findlay writes: "Love imparts a delicacy of

feeling beyond the rules of politeness" (*Expositor's Greek Testament*, 2:899).

"Not easily provoked" (13:5)

There is no basis in the Greek for the modifier "easily." It has been suggested that it was added because King James had such a violent temper! The verb is *paroxynetai* (only here and Acts 17:16).

Robertson and Plummer comment: "Not merely 'does not fly into a rage' but 'does not yield to provocation'; it is not embittered by injuries, whether real or supposed" (ICC, *in loco*).

"Thinketh no evil" (13:5)

The verb is *logizomai*, which literally means "count" or "reckon." Then it has the metaphorical sense of "take into account." Thayer notes that it is "a favorite word with the Apostle Paul, being used (exclusive of quotations) some 27 times in his epistles, and only four times in the rest of the NT" (*Lexicon*, p. 379). For this passage he suggests the translation "to pass to one's account, to impute." So the Greek literally says, "does not impute the evil"; that is, "it keeps no records of wrong" (NIV).

"Beareth" or "protects"? (13:7)

The verb *stego* is related to the noun *stegē*, which means "a roof." Its literal meaning is "to cover closely, to protect by covering" (Abbott-Smith). In 1 Thess. 3:1, 5; and 1 Cor. 9:12 (its only other occurrences in the NT), it seems to mean "endure." But Hasch says, "The most difficult passage is 1 Cor. 13:7" (TDNT, 7:5-6). He favors the translation "covers all things" (*ibid.*, p. 587). Another rendering is "it always protects" (NIV).

"Fail" . . . "vanish away" (13:8)

After pointing out the Primacy of Love (vv. 1-3), and the Perfection of Love (vv. 4-7), Paul now asserts the Permanence of Love (vv. 8-13). He declares that love never "fails." The Greek is *piptei*, which literally means "falls." But here, as in some other places, it carries the idea of falling into ruin.

This verse affords an illustration of a frequent twofold fault in the KJV—translating two different Greek words by the same English word and the same Greek word by two English words, right in the

same sentence. "Faileth," as we have just noted, is the verb *pipto*. But "fail" is *katargeo*, which at the end of the verse is rendered "vanish away." The verb *katargeo* means "put out of action." Prophecies will disappear when the reality comes.

"Tongues" (13:8)

In view of the discussion of the gift of tongues in chapters 12 and 14, the most natural way to take *glossai* would be as meaning speaking in tongues, which will finally cease. But the word also means "languages." So the reference could be to the fact that the various languages that began at Babel will come to an end in the beautiful unity of eternity. There will be no language barrier in heaven.

"Childish things" or "ways"? (13:11)

The Greek could equally well be translated "things" or "ways." But the latter is much more meaningful. Many "adults" (chronologically, not psycholo-

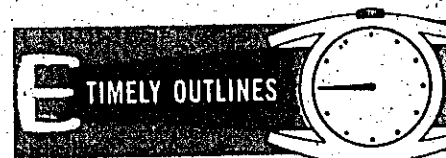
gically) have put away their *things* of childhood—dolls and toys—but they have never given up their childish *ways* of reacting to life. They still throw a fit when they can't have their own way!

"Glass" or "mirror"? (13:12)

The Greek word *esoptron* is found (in NT) only here and in James 1:23. It simply means "mirror." Findlay writes: "Ancient mirrors made of burnished metal—a specialty of Corinth—were poor reflectors; the art of silvering glass was discovered in the 13th century" (EGT, 2:901). So "glass" (KJV) is an incorrect translation.

"Darkly" (13:12)

This is two words in Greek, *en ainigmati*, "in an enigma or riddle" (only here in NT). The Greek says: "For we see at present by means of a mirror in a riddle." When we can only see enigmatically, we should be careful how we speak dogmatically!



Father's Day Outlines—

A Look at Christ's Earthly Father

- I. Joseph had high principles of life (Matt. 1:19).
- II. Joseph had a listening ear to God (Matt. 1:20-24; 2:13-14, 19-23).
- III. Joseph had a good family heritage (Luke 2:4).
- IV. Joseph had togetherness with his family (Luke 2:16, 24, 33, 38, 48).
- V. Joseph had a religious life (Luke 2:24).

A Look at John the Baptist's Father—Zacharias

- I. A man who stood for God (Luke 1:6)

- II. A man who worked for God (Luke 1:8-9)
- III. A man who encountered God's messenger (Luke 1:10-11)
- IV. A man who humanly doubted God (Luke 1:19-20)
- V. A man who had a miracle occur (Luke 1:24)
- VI. A man who was open to God's leading (Luke 1:63-64)
- VII. A man filled with God's Spirit (Luke 1:67)
- VIII. A man full of praise to God (Luke 1:68-70)

A Look at Solomon's Father—David

Scripture background: 1 Chron. 28:8-10

- I. A father's instruction to search out God's commands (v. 8)
- II. A father's instruction to know God (v. 9a)
- III. A father's instruction to worship God (v. 9b)

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- IV. A father's instruction to serve God (v. 9b)
 - V. A father's instruction to have a clean heart (v. 9c)
 - VI. A father's instruction of warning (v. 9d)
 - VII. A father's instruction to obey (v. 10)
- DERL KEEFER

What Would You Do When Going to Die?

SCRIPTURE: Matt. 21:1-9

King Jesus was marching forth to die. He had less than a week to live. Yet in that last week, He was found particularly busy—in works and words for the Father.

I. Jesus was the chief **SPECTACLE** in a Palm Sunday parade.

There were the garments, the branches as banners; the shouts from the crowds, the applause.

Matthew relates that there were two animals: a donkey and her colt. Jesus rode the colt. The donkey is for us to climb on; but if we ride in the parade, let us ride to the end—the Cross.

II. Jesus was the chief **SANCTIFIER** in Jerusalem's Temple.

He confronted a corrupt system, conniving religious leaders, calloused merchants, and a confused laity. Jesus became a rambunctious Revolutionary, all because He was reverent in the house of prayer.

III. Jesus was the chief **SENTENCE** upon a dead Judaism.

He faced a fig tree that should have borne fruit. It had none; He cursed it to wither. The tree represented the barren branches of His own religion. Judaism had become legalistic with the leaven of pride, loaded with religion but lost in spirituality; limp in conviction and authority, lacking in holiness.

IV. Jesus was the chief **SAGE** to the multitudes.

He had so much to tell before He died. He related the parables of the wicked ten-

ants, the two sons, the talents, the marriage feast, and the 10 maidens.

He counseled concerning the tribute due Caesar and that due God, gave information concerning the nature of immortality and the Second Coming, as well as summed up the Ten Commandments into two. He also delivered woes to the religious fakes of His day.

V. Jesus was the chief **SCRUTINIZER** of the masses.

He was seated in the room of the treasury in the Temple during that last week. He saw the braggarts throw their money into the baskets. He caught sight of one widow, however, who gave two coins—her all!

Jesus singles us out. We are never lost in the crowds. He sees us one by one.

VI. Jesus was the chief **SAVIOR** in Simon the leper's house in Bethany.

While a guest there, Jesus was met by a woman who broke the neck of the alabaster flask, spilling expensive ointment perfume upon His head. He blessed her. She expressed her appreciation to Him. He shared His mercy with her.

VII. Jesus was the chief **SACRIFICE** from the Father.

He broke the bread and lifted the cup at the Last Supper. But more, He broke His body and spilled His blood at the Cross.

SUMMARY:

QUESTION: What must WE do in the time we have left before we die?

ANSWER:

1. If we would ride in the parade with Jesus, let us ride to the end—the Cross.
2. If we would sanctify the Temple with Jesus, let us sanctify ourselves to the end—the Cross.
3. If we would judge with Jesus upon the fake, let us judge ourselves loyal to Him to the end—the Cross.
4. If we would listen to His counsel in Jerusalem, let us listen to His "It is finished!" at the end—at the Cross.
5. If we would follow Jesus into the treasury, let us follow Him past the widow by giving our all—to the Cross.
6. If we would be blessed by Him in Si-

mon's house, let us be blessed till the end—at the Cross.

J. GRANT SWANK

God's Great Possibility Promise

SCRIPTURE: Mark 9:14-29

TEXT: "All things are possible to him that believeth" (v. 23). Or, "Anything is possible if you have faith" (TLB).*

INTRODUCTION: Some positive promises from the scriptures such as Matt. 17:20; Mark 10:27; 14:36; Luke 1:37; Phil. 4:13.

Tell the background of the story of Jesus both on the Mount of Transfiguration and then coming down upon the scene of the disciples who had just tried to heal the young boy possessed by the demon, but had failed.

- I. THE SCOPE OF THE PROMISE—"all things" (anything)
 - A. The extraordinary
 1. Healings
 2. Salvation
 - B. The ordinary
 1. Situations at home (relationships)
 2. Our jobs
 3. Finances, etc.
- II. THE MAGNITUDE OF THE PROMISE—"are possible"

Illus. Robert H. Schuller's test for impossibility thinkers found on page 37 of his book *Move Ahead with Possibility Thinking*
- III. THE RECIPIENTS OF THE PROMISE—"them that believe"

Jesus was saying that the real question is not whether or not you have the power, but rather, Do you have the faith?
- IV. THE CONDITION OF THE PROMISE

Believing prayer, "This kind can come out only by prayer" (9:29, NIV).**

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CONCLUSION: No preacher, no matter how masterful he is, can lecture or preach anyone into having more faith, but Jesus Christ can bless them into it.

GENE MYERS

Occult Practices

A Checklist of Biblical References

Forbidden: Lev. 19:26-28, 31; 20:6; Deut. 18:9-14

Denounced: Isa. 8:19; Mal. 3:5

Practiced: By Egyptians—Isa. 19:3, 3:11-12

By magicians—Exod. 7:11, 22; 8:7, 18

By Balaam—Num. 22:6; 23:23 with chapters 22; 23

By Jezebel—2 Kings 9:22

By Ninevites—Nah. 3:4-5

By Babylonians—Isa. 47:9-13; Ezek. 21:21-22; Dan. 2:2, 10, 27

By Belshazzar—Dan. 5:7, 15

By Simon Magus—Acts 8:9, 11

By Elymas—Acts 13:8

By the damsel at Philippi—Acts 16:16

By vagabond Jews—Acts 19:13

By sons of Sceva—Acts 19:14-15

By astrologers—Jer. 10:2; Mic. 3:6-7

By false prophets—Jer. 14:14; 27:9; 29:8-9; Ezek. 13:6-9; 22:28; Matt. 24:24

To cease: Ezek. 12:23-24; 13:23; Mic. 5:12

Messages of (false): Ezek. 21:29; Zech. 10:2; 2 Thess. 2:9

Diviners shall be confounded: Mic. 3:7

Belongs to works of the flesh: Gal. 5:20

Wickedness of: 1 Sam. 15:23

Vainness of: Isa. 44:25

Punishment for: Exod. 22:18; Lev. 20:27; Deut. 13:5

Divining by familiar spirits: Lev. 20:27; 1 Chron. 10:13; 2 Chron. 33:6; Isa. 8:19; 19:3; 29:4

By entrails: Ezek. 21:21

By images: 2 Kings 23:24; Ezek. 21:21

By rods: Hos. 4:12

Saul consulted the witch of Endor: 1 Sam. 28:7-25

Books of, destroyed: Acts 19:19

Reprinted from *Light and Life*, July 8, 1975



VACATION BIBLE SCHOOL

My dishes went unwashed today,
I didn't make the bed.
I took God's hand and followed Him
To VBS instead.
Oh, yes, we went adventuring—
The children and I,
Exploring the whole Bible
For truths we can't deny.
My house was sure neglected,
I didn't sweep the stair,
In twenty years no one on earth
Will know—or even care.
But that I've helped a boy or girl
To noble adulthood grow,
In twenty years the whole, wide world
May look—and see—and know!

—Selected

HOW TO GET ALONG WITH PARENTS

Don't be afraid to speak their language. Try using strange phrases like: "I'll help wash the dishes," "Yes," "Thank you," and "Please."

Try to understand their music. Play Glen Miller's "Moonlight Serenade" on the stereo until you become accustomed to the sound.

Be patient with the underachiever. When you catch your dieting mom sneaking salted nuts, don't show your disapproval. Tell her you like FAT moms—then put the nuts in the trash.

Encourage them to talk about their problems. Try to keep in mind that to them things like earning a living and mortgage payments seem important. Be tolerant with their appearance. When your dad gets a haircut, don't feel personally humiliated. Remember, it's important to look like his peers.

AND MOST VITAL OF ALL: If they do something you consider wrong, let them know it's their behavior you dislike, not them. Remember parents need to feel they are loved.

—Selected

A CHRISTIAN IS—

A mind, through which Christ thinks;
A heart, through which Christ loves;
A voice, through which Christ speaks;
A hand, through which Christ lifts.

OUR CHURCH IS—

A sanctuary of the Spirit
A training school for Christian character
A center of helpful service
A force for civic righteousness
A power for God throughout the world
An unfailing spring of inner refreshment and strength, free to all who come

There's a Hitch to It . . .

With his thumb, a hitchhiker says, "You furnish the gas, car, attend to repairs and upkeep, supply the insurance, and I'll ride with you. But if you have an accident, I'll sue you for damages."

It sounds pretty one-sided, but one wonders how many hitchhikers there are in our churches. Many members seem to say, "You go to the meetings, serve on boards and committees, do paper work, study the issues, contact the legislators, and take care of things that need doing, and I'll just go along for the ride. If things don't suit my fancy, I'll complain, criticize, and probably get out and hitchhike to another group."

Which kind of member are you?

—Truck Tracks

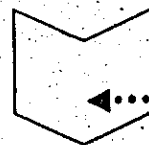
DON'T TRY TO LIVE TOMORROW

Don't try to live tomorrow
Before you live today.
To live each moment as it comes
Is far the better way.
Tomorrow you may never see,
But surely if you do,
God who helped you live today
Will help tomorrow too.

A smile is the same in all languages.

Beware of the saint with an open mouth and a closed pocketbook.

The Preacher's Magazine



HERE AND THERE AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

Afterglow

By Sherwood E. Wirt (Zondervan, 1975. 132 pp., paperback, \$2.95.)

As editor of *Decision* magazine, the author has worked with Billy Graham on six continents. But this is not a book of travel adventures. It is the story of personal spiritual pilgrimage and revival.

Dr. Wirt tells of the new relationships—in his home and his ministry—that have enriched life since he experienced the joy of being filled with the Holy Spirit. He testifies, "Call it revival, renewal, a fresh touch, an anointing, or what you will, I needed it. . . . I know that all the bitterness I held against others—including those near to me—disappeared. Resentment, hostility, hurt feelings—you name it—they all dissolved." The Holy Spirit used a divine solvent to dissolve the impediments to loving Christian living and ministry.

In his clear, open style, he reports the Holy Spirit's work in his heart and on his life. The Canadian revival of 1971 spilled over into the U.S., and by invitation touched Dr. Wirt's life dramatically.

You'll not want to read this book if you're not ready to laugh some, and maybe cry a little, and feel a deep hunger for more of God, and when you're through say, "Thank God, I needed that!"

B. EDGAR JOHNSON

Heaven Help the Home!

By Howard G. Hendricks (Victor Books, 1975. 142 pp., paper, \$1.25.)

This book on the art and joy of successful family living is one of the best I've read. The author is professor and chair-

man of the Department of Christian Education, Dallas Theological Seminary, and has spoken from coast to coast. Those of you who have heard him need no further recommendation, for this book is written as only he can tell it, with touches of sparkling wit and lively anecdotes to help you face your family problems.

Dr. and Mrs. Hendricks often hold Family Life Conferences, and they share much of the helpful material in this book.

Some of the intriguing chapters are: Is the Christian Home Safe for Occupancy? What to Do When the TV Tube Burns Out; Survival Training for the Sex Jungle; Your Rod—A Serpent or a Staff? Worksheet for Mothers; Worksheet for Fathers; Suggestions for Remodeling Your House into a Home.

This book can be used for group study. Leader's guides are available at 95c.

KATHRYN JOHNSON

I Never Promised You a Disneyland

By Jay Kesler with Tim Stafford (Word Books, 1975. 120 pp., cloth, \$4.95.)

The author is president of Youth For Christ International, and writes out of his years of experiences in this work. He uses the Scriptures as a basis for Christian behavior, and shares openly and frankly about youth and their problems. The book is a personal, warm response to the questions and probing of youth today. He discusses questions like: What Is God Like? How Can I Cope with Pressure? Why Do Terrible Things Happen? What About Sex?

I found one of the best chapters was on Witnessing. "A witness is a noun before it is a verb. It is what you are more than what you do."

This really speaks to young people, but parents and teachers will find this book to be a good source.

KATHRYN JOHNSON

Preachers' Exchange



FOR SALE: 29 vols. *Biblical Illustrator*, New Testament, good shape, \$2.00 each; 35 vols. *Pulpit Commentary*, Old Testament, good shape, \$2.00 each; full set (20 vols.) of *Spurgeon's Sermons*, like new,

\$2.25 per book. Dave Severin, Rt. 1, Bollbran, Colo. 81624.

FOR SALE: Complete set of *The Works of Wesley*, \$45.00. I. W. Dickey, 96 N. Broadway, Fallon, Nev. 89406.

WANTED: For Salvation Army, copy of *That Burning Question of Final Perseverance*, by Harry E. Jessop; and *The Word and the Doctrine*, by Kenneth E. Geiger. Maj. Houston Ellis, 1073 Lanier Blvd., N.E., Atlanta, Ga. 30306.

WANTED: Books by George D. Watson: *Holiness Manual*; *Seven Overcomeths*; *Fruits of Canaan*; *Beauty for Ashes*; *Secret of Spiritual Power*; *Spiritual Ships*; and others. Larry E. Emerson, 8373 N. Broadway, St. Louis, Mo. 63147.

Items for this Exchange may be either WANTED or FOR SALE, but must be confined to old periodicals and out-of-print books. All response should be directly with the advertiser and not with this office or the Nazarene Publishing House. We are glad to render this free service on these terms. This service not available to bookstores or laymen.

COMING
next month

• The Spirit of '76

Perhaps a return to the "Spirit of A.D. 76" would be appropriate for Christ's Church today.

• John Wesley and the American War of Independence

A British scholar notes a change of mind in Wesley on the War of Independence, and asks, Why?

• The Role of the Rural Church

The flight from the city to suburban living puts the rural church into sharper focus.

• Jesus Exposed the Worst in Men

Ease in "Zion" relieves us of suffering, but it also robs us of conquest.

An explosion almost resulted in tragedy when Apollo 13 was headed for the moon. The accident did not cause any deaths, but it did cause the mission to be abandoned. The culprit was later found to be a tiny electronic switch, which was taking twice the voltage for which it was designed. The relay did not function, and the oxygen tank exploded in space. All of which should remind human beings in general, and preachers in particular, that when the stresses and strains are far above and beyond what the human organism is designed to bear, something will have to give. Myrtlebel Lush has this in mind when she reminds us that we can learn to relax. True, no two preachers can do this in exactly the same way. One friend of ours relaxes with his Greek New Testament (?), and we know another who does it by writing a chapter in his book. But we know that a piece of machinery wound too tightly will eventually snap. Too many pastors have learned this the hard way. There is peace and joy in letting the mighty power of the Holy Spirit work through us. He just might want to show us what He can do if we will let Him.

Yours for souls,